

BUDDHIST SANSKRIT LITERATURE OF NEPAL

Buddhist Sanskrit **L i t e r a t u r e o f N e p a l**

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आनो भद्रा ऋतवो यन्तु विश्वतः

Āno Bhadrā Kratavo Yantu Viśwatah

(Let Noble Things Come From Every Side.)

- Rig Veda

This book is dedicated to

the eminent Buddhist scholars of medieval Nepal
who rendered invaluable services in the development of Buddhist
scholarship and proliferation of Buddhist Sanskrit manuscripts in
Nepal

Contents

Chapter I

The Context of Writing

Buddhist Sanskrit Manuscripts in Nepal

Chapter II

Nature of Nepalese Buddhist Manuscripts

Chapter III

The Movement of Buddhist Manuscripts out of Nepal

Chapter IV

Catalogues of Buddhist Sanskrit Manuscripts

Chapter VI

Conclusion

Appendix

Bibliography

CHAPTER I

The Context of Writing

Buddhist Sanskrit Manuscripts in Nepal

An Overview

Since the very beginning Nepal has rendered valuable contribution to the development of Buddhist literature as well as philosophy. Similarly, Nepal also contributed to develop spiritual practices to great extent, as well as to the advancement of Buddhist art and architecture.

Nepal has the largest repository of Buddhist Sanskrit literature dealing with different aspects of Mahāyāna creeds and practices. The monk scholars as well as Vajrācārya Pandits have contributed to the production of preserving Buddhist manuscripts. One of the greatest acts and services of the people of Nepal, particularly the highly civilized Newārs of Kathmandu valley was the preservation of Buddhist Sanskrit manuscripts written in various Newāri scripts throughout centuries.¹ However, fragments of Sanskrit literature have also been found in Gilgit as well as other places.² Those texts, however, are recovered in fragments only. However, the Buddhist manuscripts in Nepal are in tact covering wide variety of themes. The works of Nepalese scholars are really praiseworthy, and is of immense

¹. Min Bahadur Shakya, 'Preservation of Sanskrit Buddhist Manuscripts in the Kathmandu Valley: Its Importance and Future', Paper presented at the seminar organized by Berkeley Buddhist Center, Berkeley: 1997, pp. 1-10.

². Nalinaksha Dutta, *Gilgit Manuscripts*, Vol. 1, Delhi: Sri Satguru Publications. 1984,

significance in Mahāyāna Buddhist studies. It has a great impact on Buddhist scholarship as well. The high level monastic as well as the Buddhist Acaryas who worked at the Nālandā and Vikramśīla monastic universities in India as scholars devoted themselves to Buddhist studies in addition to writing and copying manuscripts. The Muslim invasion had a direct impact on the movement of Buddhist Sanskrit texts from their places of origin to Nepal, and later on, to other countries beyond Nepal. It has immense impact on religious life of the local people. The songs that were written on various Buddhist themes also reveal the mindset of the people in the society of that period.³

After Muslim invasion of India in the 13th century, Nepal became the center of Buddhist learning. As a matter of fact, Nepal became the storehouse of such manuscripts. Obviously, the Buddhist Newārs preserved it by copying thousands of texts that include both Sutras and tantras. The Vajrayāna culmination of the Buddha's path also contributed to such activities. Similarly, renowned Nepalese monk scholars attached to Nālandā and Vikramśīla monasteries in India who escaped Muslims invasion and came back to Nepal continued the tradition of teaching and studying Buddhism in local Vihāras. The spiritual sense of Nepalese Buddhists further contributed to preserve Buddhist manuscripts. Now, Nepal has a vast repository of Buddhist

³. For songs see: Daniel Wright, *History of Nepal-Translated from Parbatiya*, Calcutta: Sushil Gupta, 1958, pp.192-197. Sigfried Lienhard, *The Songs of Nepal: An Anthology of Newar Folksongs and Hymns*, Delhi: Motilal Banarsidass, 1992.

Manuscripts,⁴ which are kept in the National Archives of Nepal, Āsā Saphu Kuthí, Keśar Library, T.U. Central Library, National Library, Vihāra collections and in private collections.

When Buddhist scholars searched for such documents in India, it is said that only the manuscripts of *Manjuśrīmūlakalpa* was found.⁵ A great deal of Buddhist Sanskrit manuscripts are preserved in Nepal written in local Newārī scripts.

In Tibet, almost all the Buddhist texts have been preserved through translation as Kangyur and Tengyur collections. The former contains the words of the Buddha, which consists of Vinaya, Prajñāpāramitā, Avatamsaka, Ratnakuta, Sutra-sutranta, Tantra, Pratantra, Kalacakra and Dhārani whereas the later does not contain the words of the Buddha. It is the collection of Buddhist texts written by other scholars. Tengyur consists of Stotra, Prajñāpāramitā Mādhyamika, Lekha, Pramana Savdavidya Chikitsa, Silpa, Nitishastra, Vishwashastra and Atisa texts.⁶

In fact, preservation of Sanskrit manuscripts in Nepal its best available original form is mainly due to the spirituality of Newār Buddhists. Similarly, the practice of Vajrayāna path has

⁴. Jagannath Upadhyaya *et al*, *Suchipatra* Vol 1, Kathmandu: National Archives, 2054, pp.1-114; Purna Ratna Vajracarya (ed.), *Brihat Suchipatram* Vol. VII, Pts. I, II, III, Kathmandu: Bir Library, 2021-23.

⁵. Also see, Acharya Narendra Dev, *Bouddha Dharma Darshan*, New Delhi: Motilal Benarsi Das, 1994, pp. 123-128.

⁶. Tarthang Tulku, *Guide to the Nyingma Edition of De-dge-bKagyur bsTan-'gyur*, Berkeley: Dharma Publishing, 1980, pp. 1096-1097.

also contributed to preserve Buddhist scriptures. In the Vajrayāna tradition, the *Gurukul* style of Buddhist study is gradual, it promoted the preservation of Buddhist scriptures in their original condition. Until 13th century, the Newār Buddhists practiced monasticism. Therefore, there was also the tradition of studying Buddhism with individual teachers. As a matter of fact, many Newār Buddhists became popular far and wide as Buddhist scholars. They produced many highly qualified scholars in Tibet also. However, the tradition came to cease after 13th century. This change in Newār Buddhism has greater impact in the development of Buddhist scholarship in Nepal.

Regarding the study of Buddhism, Hevajra Tantra mentions (part 2:9-10) that the courses should be offered in sequence.⁷ The sequence is *Upasatha*, Ten Commandments, Vaibhasika, Sautrāntika, Yogācara, Mādhyamika, Mantrayāna, and finally the study of Hevajra tantra. This tradition of studying Buddhism according to the Gurukul system was well maintained by the Vajrācāryas of Nepal during the medieval times. It, in turn, contributed in the preservation of Buddhist Sanskrit literature in Nepal. Consequently, Nepal has the largest repository at present.

The contribution of prominent Nepalese Buddhist monks, who took several volumes of Buddhist manuscripts with them during their escape from India. It helped to preserve the literary heritage of Mahāyāna Buddhism from total destruction.

⁷. *Hevajra*, 2: 9-10.

Many prominent Buddhist monk scholars from Nepal lived in Nālandā and other monastic universities, and studied Buddhism. Many of them also taught Buddhist philosophy and logic at those Buddhist centers.⁸

Bhāro-the Maimed hand, an 11th century Vajrācārya scholar from Cobhār near Kathmandu, was the Guru of famous Tibetan scholar Rwa Lotsābā (Vajrakirti).⁹ The eminent Tibetan scholar Chag-Lotsābā Chos rje dPal (13th Century), popularly known as Dharmasvami, lived in Nepal for sometime and studied Buddhism with prominent Nepalese scholars Ratnarakshita and Ravindradeva. The Chag-Lo received a great deal of religious instructions from *Guru* Ratnarakshita, who taught Guhyasamāja tantra according to the methods of Nagarjuna. He also studied Vajrāvalināma Mandala Sāadhanā under the guidance of Mahāpandit Ravindradeva (Ni-ma'i dhan-po'i-lha).¹⁰ Some of the Vajrayāna Vihāras of the Newār Buddhists produced very eminent scholars of Buddhism who became very popular as the Buddhist

⁸. For details of relationship between Nepalese *Gurus* and the Tibetan Buddhist disciples see: George N. Roerich (Eng. tr) *The Blue Annals* New Delhi: Motilal Banarsi Dass, 1996, pp. 204-394 and 731-1053.

⁹. Hubert Decleer, 'Vajracarya Transmission in XIth Century Chobhār: Bhāro Maimed Hand's Main Disciple Vajrakirti, the Translator from Rwa', *Buddhist Himalaya*, Vol. VI, No. 1 & 2, Lalitpur, 1994-95, pp. 1-16.

¹⁰. George N. Roerich, *Biography of Dharmasvamin*, Patna: K. p. Jayasawal Research Institute, 1959, pp. 53-54.

Masters among the Tibetans.¹¹ It is also noteworthy that some Newār Buddhist scholars have their lineage in Tibet. The lineage of Vajravārāhi tantra is a good example of this.

Many Tibetans developed expertise in the fields of Sanskrit grammar, Kālacakra, Buddhist logic, Mādhyamika, Yogaratnamālā, Hevajra tantra, Guhyasamājā tantra, Vajravārāhi tantra, Prajñāpāramitā, Vajrāvali, logical, semantics and so on.¹² The destruction of Nālandā and other big monasteries in India in the 13th century paved the way for scholarly monks to come to Nepal.¹³ The Buddhist scholars are of opinion that the tradition of copying and writing manuscripts began as early as the tenth century in Nepal,¹⁴ but many references have been found that reject this idea.¹⁵ Thus, the true date merely remains the subject of speculation because the Pancaraksā manuscripts dated N.S. 19 (899 A.D.), which is now in the Cambridge collection refutes such an idea. Similarly, a copy of Prajñāpāramitā written in 40 N.S. has also been recovered. It attests the fact that the tradition of writing manuscripts existed even before tenth century.

¹¹. For detail see: Badri Ratna Vajracarya, *Nhapayapim Vajracharyapim*, Kathmandu: Anandakuti Vihāra Guthi, 1989, pp. 1-52.

¹². Kamal Prakash Malla, 'Newar Bouddha Vidvata', *Pasuka*, Year: 9, No. 12, 2054 B.S, p.3; Kamal Prakash Malla, 'Newar Bouddha Vidvata-2', *Pasuka* year: 2, No.1, 2054, pp.10-11.

¹³. See - Elizabeth Cook (ed.), *Light of Liberation: A History of Buddhism in India Crystal Mirror Series*, Vol. III, Berkeley: Dharma Publishing, 1992, pp.302, 334-335, and 354-360.

¹⁴. Shakya, f. n. no. 1, p.3.

¹⁵. Wright, f. n. no. 3, pp. 201-208.

At present times, Nepal holds thousands of Buddhist Sanskrit manuscripts. A large number of manuscripts are preserved in the National Archives in Kathmandu, Keśar Library and Āsā Saphu Kuthī in original palm leaves, *Thyāsaphu*, and the bark of birch folios. These collections are categorized under different titles such as philosophy, Sutra, tantra, Mantra, Dhārani, Hridaya, Stuti, Stotra, Pujavidhi and so on.¹⁶ Although many foreigners purchased or collected a large number of such texts and took them to Europe, Nepal is still very rich in Buddhist texts. Foreign scholars such as Brian H. Hodgson, Daniel Wright, Cecil Bendall, J. Tākākuśu and Ven. Ekāi Kāwāguci collected hundreds of Buddhist manuscripts and took to their countries.¹⁷

Since ancient times, Nepalese rulers patronized Buddhism. They made lavish donations to the Vihāras, which provided a favourable environment in which Buddhist scholarship could flourish.¹⁸ King Brīśa Deva, Shiva Deva and Amshuvarma of the

¹⁶. Vajracarya, f. n. no. 4; Raja Shakyā, *Āsā Saphukuthi ya Saphu dhala* (A Short Catalogue of ASA Archives), Kathmandu: Āsā Saphukuthi Guthi, 2000, pp. 1-84; Janak Lal Vaidya and Prem Bahadur Kansakar, *Asasaphukuthiya Abhilekh Granthaya Barnanatmak Dhala*, Kathmandu: Cvasapasa, N.S. 1111, pp.1-396; Jagannath Upadhyaya *etal* (ed), *Suchipatra* Vol. 1, Kathmandu: National Archives 2054, pp. 1-114.

¹⁷. For detail see: W W Hunter, *Life of Brian Houghton Hodgson: British Resident at the Court of Nepal*, London: Turner and Noble, 1896, pp. 261-282; Wright, f. n. no. 3, pp. 201-208; Cecil Bendall, *Catalogue of Sanskrit manuscripts in the University Library Cambridge*, Cambridge: Cambridge University Press, 1902, pp. 1-2.

¹⁸. Dhanavajra Vajracarya, *Licchavikalin Abhilekh*, Kathmandu: Center for Nepal and Asian Studies, 2030, pp. 320-335; Min Bahadur Shakyā, *Life and Contribution of Nepalese Princess*

Lichhavi dynasty patronized Buddhism. King Briśa Deva was given the title of *Sugata Saśana Pakshyapati* (The patron of Buddha's rule).

Some of the manuscripts found in Nepal also mention that those texts were started to write in Nālandā and completed in Nepal. The colophons of those texts indicate to this situation.¹⁹ Most of the manuscripts contain miniature paintings of related tantric deities as well as those of Śākyamunī or other transcendental Buddhas.²⁰

The manuscripts, which had been copied in medieval times are well preserved in Nepal, even though they have disappeared from their country of origin. Historians attribute the high degree of preservation of medieval Buddhist manuscripts today to the climate, which is said to become friendly to preserve palm-leaf and paper manuscripts.²¹

Bhrikuti Devi to Tibetan History, Delh: Book Faith India, 1997, pp. 15-30.

¹⁹. Min Bahadur Shakya, *A Short History of Buddhism in Nepal*, Lalitpur: Young Buddhist Publication, 1986, p.4. Also see: H. P. Shastri, 'On a Manuscript of Astashahasrika Prajñāpāramitā written in Nālandā and Discovered in Nepal', *Journal of Asiatic Society of Bengal*, 1899, Calcutta, pp. 39-40.

²⁰. For miniature manuscript paintings of Nepal see: Min Bahadur Shakya, *Sacred Art of Nepal*, Kathmandu: Handicraft Association of Nepal, 2000. p. 24; *Aryamahapratisara dharani manuscripts dated N. S. 898*, It is now in the collection of the author. Also see: Shanker Thapa, *Aryamahapratisara Sutra and its Significance in the Buddhist Society of Nepal* (Unpublished Thesis submitted to PGD Buddhist Studies, T.U. 2001, pp. 70-71.

²¹. Dilli Raman Regmi, *Medieval Nepal* Pt. II, Calcutta: K. L. Mukhopadhyaya, 1966, p. 838.

The Newār Buddhists have great faith in religious texts. Therefore, they worship Buddhist texts such as Svayambhū Purāna, Prajñāpāramitā, Pancaraksā and others. They made Buddhist texts the object of ritual worship rather than the source of philosophical inquiry. Daniel Wright wrote about the vermilion powder he noticed in the wooden covers of the manuscripts he collected in Nepal from Vajrācāryas and Śākyas during his stay in Kathmandu as the British Residency surgeon.²² It was a sign of daily worship. The Buddhist texts preserved in archives, libraries or individual collections in Nepal and abroad contain mainly two types of manuscripts on varied Buddhist themes, firstly, those authored by Nepalese monks, Vajrācāryas and Upāsakas. The Nepalese Vajrācāryas mainly focused on Caryā songs,²³ Sādhana,²⁴

²². Daniel Wright, f. n. no. 2, p. 201. He also purchased manuscripts from Vajracaryas in Nepal which he donated to the British Museum, the German Oriental Society at Halle, University Library of Berlin, University Library of St. Petersburg and the Library of the Imperial Academy of St. Petersburg.

²³. There is a long list of *Carya* songs written by Nepali Scholars. It contains religious themes. See: Vajracarya f.n. No. 11, pp. 16-51; Also see: Min Bahadur Shakya, Life and Teachings of Nepalese Siddha Avayavajra, *Himalayan Buddhists* Vol. V, Nos. 1 and 2, 1993, pp. 1-1.

His *Carya* songs entitled Madhyamaru, Ciyam Jogi, Diladasaparamita, Hari Hari Hari Vahana Lokesvara, Nirvanambija, Vajradhara etc. Also see: Binoytosh Bhattacharya (ed). *Sadbanamala* Vol. II, Baroda: Oriental Institute, 1968, pp. XCI- XCIII.

²⁴. Buddhist Scholars Humkar Vajra, Sasvat Vajra, Ratnavajra, Lilavajra, Manjuvajra and others wrote Sādhana of Vajraheruka, Sarva Buddha Samayoga Mandala, Herukanama Aryogtatara, Tara Ekajati, Taradeva Pancha, Tara Sunya, Karuntara Vishwakarma, Akshobhya, Vajrabhairav and Taradevi Stotra Ekabimsatisadhana;

Pujavidhi, Stotra, Homavidhi etc., and secondly, Shastras on Sutras and tantras as well as the texts of the Siddhas, Nagarjuna, Shantideva, Vasubandhu and other Buddhist thinkers.

Buddhist manuscripts which were written or copied in Nepal are of great importance not only for the study of Buddhism or Buddhist history, but also because a wide variety of data has been derived from it and used in reconstructing medieval history of Nepal. The colophons Buddhist manuscripts provide ample historical information, which played significant role in documenting the rule of the Malla Kings. The tradition of copying Buddhist manuscripts has been considered to be significant in the development of Buddhism. There was a tradition of copying both Buddhist and Hindu texts in Kathmandu, but only Buddhist texts were copied in Patan because Patan itself has always been predominantly a Buddhist city. Usually the Śākyas and Vajrācāryas were involved in copying act, which was done not only to enhance Buddhist learning but also as an act of piety. It has been a devotional act that accumulates long lasting merit.²⁵

The manuscripts were originally copied on palm leaf folios. If not, the Buddhist manuscripts were written on bark of birch

Badri Ratna Vajracarya, f.n. no.11, pp.17-40; Vijaya Raj Vajracarya, 'Nepal ke Prasidda Vajracharyaki Jivani Evam Kritiyan', *Dhīb*, No. 14, Central Institute for Higher Tibetan Studies, 1992, pp. 149-154; Vijaya Raj Vajracarya, 'Nepal ke Prasidda Vajracarya ki Jivani Evam Kritiyan - 2', *Dhīb* Vol. 15, CIHTS, 1993, pp. 303-310.

²⁵. Sigfried Lierhard and Thakur Lal Manandhar, (ed.), *Nepalese Manuscripts* Pt. 1, (Newari and Sanskrit), Stuttgart, Franz Steiner Verlag Wiesbaden GMBH, 1988, p. XVII.

folios, which was prepared according to the prescribed process. It was mainly used to write charms and Mantras for amulets.²⁶

Buddhist manuscripts produced in Nepal are of different kinds. Beautiful pictures of Buddhist deities are depicted in manuscripts in the form of miniature paintings. It consisted of the Buddhas, Bodhisattvas, Tantric deities, Mandalas, Dharmapalas, protective deities and so on. It is interesting to note that wooden covers, which were lacquered and painted with related images of deities were designed for on every manuscript. In some cases, the cover was made up of carved brass metal, but normally the covers were made from beautifully decorated wooden pieces. The covers were simply added for protection.²⁷

Historical Context

Nepal's Buddhist Sanskrit literature has greater contribution in the development of Mahāyāna Buddhism in this region. The Indian fugitive Buddhists also rendered contribution in its development. The mass migration of Indian Buddhists ushered in an era of progress. The Turkish invasion made Nepal an abode for the fugitive Buddhists.²⁸ Before 13th century, India had vast collection of such manuscripts. But later Nepal continued this tradition.

²⁶. Wright, f. n. no. 3, pp. 191-197.

²⁷. For Further details see: Lienhard, f. n. no. 25, p. XVI.

²⁸. Rajendra Ram, *History of Buddhism in Nepal 704-1396 A.D.*, Patna: Jana Bharati Prakashan, 1977, pp. 160-161; Rahul Sangkrityayan, *Buddhacharya*, Kashi: Sewa Upavan, 1931, p.14.

Rajendra Ram opines that feudal character of Nepalese society and politics had already reduced the people to the status of serfs. This also had an impact on Buddhist literary activities in Nepal.²⁹ The local Vihāras could not accommodate all the Indian Buddhist refugees. So, many of them had to support themselves by selling manuscripts, scriptures and antiquities which they carried with them for personal use.

It is said that the famine in Nepal during the reign of King Ari Malla Deva (1200-1216) caused deaths of a large number of Indian fugitives after which hosts claimed their belongings.³⁰ As a result, the manuscripts and antiquities of the deceased passed into the possession of the hosts families. Another factor which caused an increase in the number of Buddhist manuscripts in Nepal was the popularity of copying manuscripts. Copying or possessing a manuscript was believed to be an act of merit. On the other hand, Nepalese Buddhists were also in habit of getting manuscripts in different scripts.³¹ The collection of Buddhist manuscripts written in Sanskrit using both Newāri as well as Devanāgarī scripts were mainly attributed to the following reasons:

1. To have a ready reference in order to worship in Vihāras,
2. To be copied by monks for personal use.
3. The prominent Vihāras collected various manuscripts and kept them in their possession.

²⁹. Rajendra Ram, f. n. no. 28, pp. 162-163.

³⁰. Luciano Petech, *Medieval History of Nepal 75-1482*, Rome: ISMEO, 1984, p.85.

³¹. Rajendra Ram, f. n. no. 28, p.164.

4. The faith and devotion of the Buddhist laity inspired the scribes to copy Buddhist manuscripts on demand. Faith in Buddhism as a religion increased the demand for Buddhist texts because it was always considered to be a pious act to keep Buddhist manuscripts in houses. Newār Buddhists generally worshipped manuscripts to accumulate merit.
5. The fugitive Buddhists who escaped from Turkish invasion in eastern India carried a several volumes of manuscripts with them. They made a great contribution to the proliferation of Buddhist Sanskrit manuscripts in Nepal by copying manuscripts.

It is said that Tibetan Buddhists also brought Buddhist manuscripts to Nepal from Tibet.³² However, this has not been treated as an important issues in Buddhist literary history of Nepal. However, it too helped to accumulate Buddhist manuscripts in Nepal.

This was the situation that made Nepal became the storehouse of Sanskrit Buddhist manuscripts written in Newāri and Devanāgarī scripts. Various original Buddhist manuscripts from India as well as Tibet (written between 750- 1250 A.D), were also copied later by Nepalese scribes from 12th to 15th centuries.³³ Buddhist manuscripts were regarded precious object by the Nepalese Buddhists. Therefore, it was also used as gifts to

³². *Ibid*, p.165.

³³. *Ibid*, p.150.

strengthen ties with neighbouring countries³⁴ In fact, Buddhist manuscripts as such became the gift of preference for foreign rulers. Their presentation always conveyed the most heart felt feelings and cordiality. The official history of Ming dynasty published in 1739 A.D., states:

In the 7th year of the Hung Wa period (1384 AD), the Emperor Tai-shu ordered the monk, Chih-Kuang to carry [to Nepal] a letter with the Imperial seal and some pieces of coloured silk, and to go at the same time to the kingdom of Ti-Yung-ta which borders with it. Chih Kuang, with his knowledge of the Buddhist texts showed talent and discrimination and made manifest the virtuous thought of the son of Heaven. Its king Ma-ta-na-lo-mo [Madana Ram] [then] sent ambassadors to court, to bring as tribute golden Stupas, Buddhist texts, famous horses and other local produce.³⁵

* * *

³⁴. King Madana Rama (1382- 1394 AD) sent an exchange delegation of Nepalese Buddhist scholars to Tai Tsu - the Chinese emperor. His delegation was sent to Madana Rama and led by the Ven. Chih Kuang. It was laden with gifts of Buddhist manuscripts, images, art objects and horses for the emperor. *Ibid*, pp. 206-208; Also see: Giuseppe Tucci, *Tibetan Painted Scrolls*, Vol.2, Rome: Libreria Della Stato, 1949, p.692.

³⁵. Petech, f. n. no. 30, pp. 213-214; See: Tucci, f. n. no. 34, p.685.

CHAPTER II

Nature of Nepalese Buddhist Manuscripts

Nepalese manuscripts in general are of two main types - Buddhist and non-Buddhist. However, both kinds have great historical as well as religious value. They have been analysed extensively by experts for academic as well as religious purposes.¹ Historians and other scholars, priests and monks have extensively used Nepalese Buddhist manuscripts for various purposes. The manuscripts in Nepal are abundant and cover almost every aspect of Mahāyāna and Vajrayāna Buddhism. During the 18th century, people had the opportunity to purchase manuscripts as an object of transaction. One may still see stacks of such old books in palm leaf folios with artistic wooden covers at roadside stalls available for sales as objects of curiosity. Nepalese Buddhist manuscripts have multiple usages -

1. Sources of history.
2. An element in the continuity of the religious tradition.
3. To be recited during Buddhist rituals.
4. Used as gifts, and
5. An interesting subject to study.

Palm-leaves were the common material used to write manuscripts before 17th century . Thereafter, handmade Nepalese paper became a popular material for manuscripts writing. It is

¹. Ceciel Bendall, H.P. Shastri, S. Levi, B. H. Hodgson, Eugene Burnouf, E. B. Cowell, J. Eggelling, R. L. Mitra, Aufrecht, W. W. Hunter, and others studied Nepalese and other Sanskrit manuscripts. This helped them to trace the historical continuity of medieval Nepal.

assumed that this kind of paper began to be produced in the hill areas around the 16th and 17th centuries.² The paper was thick and was prepared by pasting several layers together and cutting them into a rectangular shape. Both sides were written on. Individual manuscript sheets are tied with a string, which passes through two holes in the paper. This paper is coated with yellow *harital* (a poisonous substance) to protect from pets. Buddhist manuscripts were written in palm-leaf folios (*tad patra* > *talpatra*). Similarly, folded books (*thyasaphu*), bound books (*kitab*), and scrolls were also written on palm leaves.

Buddhist manuscripts were written with black ink made from shoot. Vegetable dyes and Gold and silver dust were also used as ink to write manuscripts.³ Bamboo pens were commonly used. The tip was cut obliquely, forming an oval shape. The tip was cut at a slant, which made it possible to write the thicker and thinner parts of letters with the same pen. The tip was halfway one to two centimeters long to hold ink. It is also said that iron pen was also used for writing purposes.⁴

A page usually contains 5 to 7 lines. However, in large manuscripts, more than ten lines were written in one page. The title was normally written in the concluding sentence (*samapti vakya*), and followed by the colophon. In Buddhist manuscripts, colophons are usually written in Newāri, although the manuscript is written in Sanskrit. Scripts such as *Newāri (Prachalit lipi)*, *Ranjana*,

². Hidenobu Takaoka (ed.), *A Microfilm Catalogue of the Buddhist Manuscripts in Nepal*, Nagoya: The Buddhist Library, 1981, p. V.

³. *Ibid*, p.V.

⁴. *Ibid*.

Bhujimol and *Devnāgari* were frequently used. These were the most popular scripts used in writing 9th century onwards. *Bhujimol* script was used from 11th to 17th centuries. *Ranjana* script was used to write books, which were used to perform worship and other rituals. *Ranjana* was normally written in gold on indigo paper. *Devnāgari* script was used by the Hindus, but in these days Buddhist manuscripts are also written in *Devnāgari*.⁵

Aims of Writing

The ending remarks or the colophons of each manuscript provides information on purpose of writing or copying the particular manuscript. The beginning words and colophons contain aim of writing the manuscripts. The rulers of latter medieval period sponsored copying books to commemorate auspicious ceremonies or worships which were performed in the name of the lineage. Ritual books were obviously written for the purpose of passing on the tradition to later generations.⁶ On the other hand, the general aim of writing each specific volume varies from one to another. In fact, it is also said that books like *Dharmaśāstra* and *Karmakānda* were intended to develop piety and make the society systematic. Various other books were simply intended for later generations.⁷ Similarly, dictionaries and books on ethics, astrology, medicine and even *Dharma Śāstra* were

⁵. For further details see: Janak Lal Vaidya and Prem Bahadur Kansakar, *Asasaphukuthiya Abhilekh Granthaya Barnanatmak Dhala*, Kathmandu: Cvasapasa, N.S. 1111, pp. I - XXIV.

⁶. Janak Lal Vaidya, *Rastriya Abhilekhalaya Sthit Nepal Bhasa Newari Abhilekh Grantha* (A Research Report Submitted to T.U. Research Division), 2041 V.S., pp. 10-11.

⁷. Vaidya, f. n. no. 5, p.6.

intended for educational purposes. A manuscript of *Ayurveda* describes its aims as follows:

*Kasta manasya sukhana seyeke athena... tava tava grantha
dvāko chonga sadayā mhasā chongāgu laksbana sangksepana
seyeke paripatina juro.*⁸

The Newār Buddhist society placed emphasis on following religion and venerating religious texts. The practice of merit making has important role in day to day life of the Newār Buddhist laity. They had the tradition to sponsor copying of Buddhist texts in order to accumulate merit. As a matter of fact, The devout followers sponsored large number of Buddhist texts to attain *anuttara bodhijñāna* and also for the welfare of all the sentient beings.⁹ A manuscripts of *Pancaraksā* dated N.S. 590 states -

*... deyadharmoyampravara Mahāyāna yāyinah ...
paramopāsaka caityamkutyāyam sri Nakavihāra gṛhādbivāsina
dānapatī Lakshmīpāla Bhārokena mātā Udayalakshmī Bhāryā
Lungudi mayi tribhi sabānumatena idam Bhagavatī pancaraksā
pustakamlīkayitvān. Yetra tadatra punyam
tadbhavatvācāryopādhyāya mātāpitri purbangama
sakalasattvarāseranuttarajñāna phalaprapṭayam iti ...*

This colophon mentions that the donors who live in Nakavihara have sponsored the copying of *Pancaraksā* text for the welfare of all the sentient beings along with wishing attainment of

⁸. *Ibid*, p.7.

⁹. Purna Ratna Vajracarya, *Bṛihat Suchipatram*, Vol. III, Pt. II, Kathmandu: Bir Pustakalaya, 2021, p.22.

anuttarajñāna for their parents and other ancestors.¹⁰ In order to complete copying of Buddhist texts, the donors provide necessary amount of money to cover incurred cost.

Patrons, Authors and Scribes

As already mentioned, piety of the Newār Buddhists has had positive impact on proliferation of Buddhist Sanskrit literature. Not only the kings of the Kathmandu valley, the Pandits, Acāryas, and ordinary people sponsored the copying of the religious texts. Some of the ruling kings of Kathmandu valley wrote books on various themes that were not related to Buddhism. The kings from Jagajyoti Malla to Ranajit Malla of Bhaktapur did a lot of work in the fields of drama, song, musicology, astrology, medicine and rituals. Hundreds of manuscripts were produced. King Jitmitra Malla, Bhupatindra Malla and Ranajit Malla of Bhaktapur, King Jagajaya Malla and Pratap Malla of Kathmandu and King Yognarendra Malla of Patan authored several books.¹¹ Similarly, kings and priests are said to have attained profound knowledge. Pratap Malla referred himself as one who had mastered the knowledge of all the *Shastras* and fine arts including music. King Jitmitra Malla of Bhaktapur proclaimed himself to be a wise-man as well as a person of profound learning. Jagatprakash Malla and Parthivendra Malla of Kathmandu also claimed to have received a variety of instruction.

¹⁰. Pancharaksa dated N.S. 590 written during the reign of King Yakshya Malla. Vajracarya, f. n. no. 9, p.22; Also see: Shanker Thapa, 'Textual History of Pancaraksasutra in Nepal', *Voice of History*, Vol.XV, 2, Dec. 2000, pp. 21-38.

¹¹. Vaidya *et al.*, f. n. no. 5, pp. 8-9.

Bhupatindra Malla and Yognarendra Malla stated that they had a profound knowledge of different subject areas.¹²

In addition to kings, ordinary people were also keenly interested to sponsor reproduction of manuscripts due to piety and interest in education. Some historical sources attest that they offered manuscripts to deities, kings and Brahmins for sacred purposes.

Mostly Newārs and Brahmins were involved in the profession of copying Buddhist and Hindu manuscripts. Specially, Vajrācāryas and Shākyas were engaged in copying Buddhist texts. But not necessarily, they copied Buddhist texts only. References are found that non-Buddhist scribes copied Buddhist texts as well. The names of the scribe are also mentioned in the colophons. So, in some cases, it has led to confusion as to whether they were the authors of the text or merely the copiers. It is easy to distinguish in the case of Sutra and *tantra* manuscripts, but this is not the case with commentaries.

Both professional and non-professional scribes copied manuscripts. In copied manuscripts, the phrase- Yathā dr̥stam tathā likhitam mayā (written as it is seen) often appeared in order to indicate this. The scribes usually provided information about their status, caste, professional name, address and the year of composition.

The kings of medieval Nepal were interested in procuring manuscripts, and ordinary people also did so for personal use. Kālidās and Ajit Singh Babu were very famous manuscripts

¹². Regmi, *Medieval Nepal*, pp. 833-834.

collectors in the 17th and 18th centuries. Kālidās collected manuscripts to donate to the lineage deity, and Hemanta Malla is also said to have been an enthusiast who collected manuscripts in medieval Nepal.¹³

The Subject of Manuscripts

Nepalese manuscripts, both Buddhist and non-Buddhist, cover a wide variety of subjects. Manuscripts were mostly written in Newāri, Sanskrit, Maithali. But sometimes, they were the combination of Newāri, Sanskrit, Bengali, Hindi and Nepali languages. Those manuscripts cover historical events, chronicles, epic, drama, record of events, astrology, medicine, religious doctrine, lexicography, ritual, music, songs, eulogy, eroticism, commentaries, iconography, philosophy, art and architecture, grammar, ethics, stories, *Dhārani*, *Tantra*, *Sutra*, *Purāna*, *Mahātmya*, *Veda*, *Pujāvidhi*, and so on.¹⁴ Buddhist manuscripts covered subject matters such as - philosophy, eulogy, commentary, art and architecture, painting, renovation, *Avadāna Jātaka*, *Sutra*, *Tantra*, *Dhārani*, *Caryāgeet*, *Stotra*, *Śāstra*, *Pujāvidhi*, *Mantra*, *Karmakānda*, *Vamsāvali* and so on.¹⁵

Nepal as the repository of Buddhist Sanskrit manuscripts was unknown to the outside world until the middle of the 19th

¹³. Vaidya *et al.*, f. n. no 5, p.12.

¹⁴. Janak Lal Vaidya, *Rastriya Abhilekhalayasthit Nepal Bhasha Newari Abhilekh Grantha* (Unpublished Research Report-Submitted to the Faculty of Humanities and Social Sciences, Tribhuvan University, 2041 V.S., pp. 3, and 15 .

¹⁵. Raja Shakyā, *Āsā Saphukuthi ya Saphu dhala* (A Short Catalogue of ASA Archives), Kathmandu: Āsā Saphukuthi Guthi, 2000, pp. 1-84; Also see: Takaoka, f. n. no. 2, pp. 122-128.

century. Brian H. Hodgson, a famous British scholar and a civil servant exposed Nepalese Buddhist manuscripts to the outside world.¹⁶ Until then nobody knew about those manuscripts.

Buddhist Sanskrit manuscripts of Nepal which have been preserved in different archives in home and abroad have several characteristics. They are written in hybrid Sanskrit using Newāri scripts. A special feature of literary world of the medieval period was the Newāri tradition of patronizing literature. As a result, hundreds of manuscripts were written in Newāri with hybrid Sanskrit or in mixed languages. Most of those manuscripts were written or copied in Nepal. These documents also contain date and the name of the reigning kings. The importance of preserving those manuscripts had always been emphasized in Nepal since the very beginning. The climate itself was also favourable for the preservation of Buddhist manuscripts. Later, degradation of once highly developed Nepal's Buddhist scholastic tradition had direct impact on Buddhist Sanskrit manuscripts also. Manuscripts remained untouched by scholars during that time. The tradition of philosophical inquiry waned on. Nonetheless, people's devotion for religious texts, and the tradition of manuscripts worship tended to continue. This type of popular culture contributed in the proliferation as well as preservation of Buddhist Sanskrit in Nepal. Even chalk powder was also used to preserve manuscripts.

¹⁶. Rajendra Lal Mitra, *Sanskrit Buddhist Literature of Nepal*, Calcutta: Sanskrit Book Depot, 1971, pp. XXXIV- XXXVI; W W Hunter, *Life of Brian Houghton Hodgson: British Resident at the Court of Nepal*, London: Turner and Noble, 1896, pp. 261-282.; Cecil Bendall, *Catalogue of Sanskrit manuscripts in the University Library Cambridge*, Cambridge: Cambridge University Press, 1902, pp. VI-VII.

The substance can still be found in manuscripts which are not yet opened and used for reading.¹⁷ Their excellent condition is due to the fact that manuscripts have not been used for centuries.

The time when manuscript is written is very important for various reasons. However, sometimes dates mentioned in the manuscripts may not be accurate. The scribes of some early Indian manuscripts carelessly wrote the date of the archetype on the copied manuscripts. A. C. Burnell had doubts about the age of Nepalese manuscripts for this reason. He did not believe that the manuscripts preserved at Cambridge were as old as they claimed to be.¹⁸ He also has some arguments to support this view:

1. Some manuscripts are merely copies with the date of the originals. This tradition was very common in India, and
2. The modern appearance of palm-leaves created doubts about their age.

However, Cecil Bendall does't accept these claims.¹⁹ If manuscripts are judged by the type of alphabets and styles of writing, it helps to determine the time of writing. Epigraphists have revealed that Nepalese manuscripts have undergone certain changes in the style of writing in each century. Similarly, the materials used to prepare the manuscript also helps to ascertain the actual date. Progressive development may be traced through the analysis of such materials. Early palm-leaf manuscripts of

¹⁷. Cecil Bendall, *Catalogue of Sanskrit manuscripts in the University Library Cambridge*, Cambridge: Cambridge University Press, 1902, p. XVII.

¹⁸. For details of manuscripts at Cambridge see: *Ibid*.

¹⁹. *Ibid*, p. XIX.

Nepal are different from later manuscripts in terms of colour, form, texture and type of paper. Such changes are clearly visible. Bendall has analysed various Buddhist Sanskrit manuscripts that led him to conclude that changes occurred in Nepalese manuscripts in each century. He has analysed the Nepalese manuscripts deposited in the Cambridge University archive. Some of the manuscripts from Nepal are written on paper which is not modern paper in outlook. This is evident in the Cambridge manuscripts *Avadāna Sataka* dated 765 N.S. (1645 A.D) and *Caityapungala* dated 734 N.S. (1614 A.D. (nos. Add. 1611 and 1405).

The type of script could provide easy reference to determine the period when manuscripts were written. Some of the older Sanskrit manuscripts of Nepal are very similar to Bengali manuscripts. *Astaśāhasrikā Prajñāpāramitā*, dated 285 N.S. (1165 A.D.) written in *Kutila* script during the reign of King Ānanda Deva is identical to the Bengali manuscripts.²⁰

Since the 12th century, certain changes occurred in archaic letters. There are ample references to denote the characteristics changed over the centuries.²¹ The analysis of this feature is of vital importance in the history of writing. Such feature are noticed in the following manuscripts.²²

11th Century:

²⁰. *Ibid*, p. 182.

²¹. *Ibid*, pp. XXV-XXXVI.

²². All the listed manuscripts are now at the Cambridge collection originally collected by Daniel Wright in Nepal. *Ibid*, pp. XXIV-XXXII

Add. 866- Astaśāhasrikā Prajñāpāramitā dated N.S. 128 (1008 A.D.), written in *Kutila* character in Lhan Vihāra.

Add. 1464 Astaśāhasrikā Prajñāpāramitā dated 1020 A.D. in *Kutila* script.

12th Century:

Add. 1686. Sāadhanamāla Tantra dated N.S. 287 (1167 A.D.)

Add. 1691. Hiranya Saptaka, dated N.S. 311 (1191 A.D.).

13th Century:

Add. 1644. Pancaraksā, dated N.S. 325 (1205 AD)

Add. 1656. Pancaraksā , dated 518 (1398A.D.).

14th and 15th Centuries:

Add. 1306. Bodhisattvāvadānakalpalatā of Ksemendra dated N.S. 422 (1302 A.D.).

Add. 1395. Pancaraksā dated 505 (1385 A.D.).

Add. 1708. Nāmasangatitika dated N.S. 577 (1457 A.D.).

16th Century:

Add. 1355 Vasudhādhārani, dated 696 (1576 A.D.).

17th Century:

Add. 1405 Caitya Pungala, dated 734 N.S. (1614 AD).

18th Century:

Add. 1623- Aparimitāyu Sutra, dated N.S. 820 (1700 AD).

Add. 875. Subarnaprabhāsa, dated N.S. 914 (1794 AD) written in gold.

During the course of the centuries, changes occurred in writing to the extent that even gold and silver ink was introduced

to write Buddhist manuscripts.²³ During the 17th century, royal patronage contributed to flourish manuscripts writing among the Buddhist in Nepal. The Malla kings particularly Pratap Malla, Jagajyotir Malla and Jitmitra Malla also wrote books on varied themes.²⁴ Furthermore, a large number of professional scribes copied various Buddhist and Hindu texts. Nepalese manuscripts are in the form of epic, drama, poem, eulogies, song, musicology, astrology, medicine, ritual, philosophy, and story in general.

* * *

²³. Manuscript nos. 1623 Cambridge Collection >
Ārvadurgatiparisodhana dated N.S. 823 (1700 AD); and Add 875
Subarnaprabhāsa dated N.S. 914.

²⁴. Janak Lal Vaidya and Prem Bahadur Kansakar, *Asasaphukuthiya Abhilekh Granthaya Barnanatmak Dhala*, Kathmandu: Cvasapasa, N.S. 1111, pp. 408 and 413-416.

CHAPTER III

The Movement of Manuscripts Out of Nepal

Because of the significance of ancient and medieval manuscripts, modern society has placed a great amount of emphasis on their acquisition and study. The British East India company, realizing its historical value opened a library of its own in 1798 A.D., and directed its officers in the East to supply it with native literature. It was later named as the India Office Library, and finally received the bulk of the important manuscripts from India and other neighbouring countries. Those manuscripts have since reached Britain, so its Sanskrit manuscript collection is especially important. Oxford became a second rival with the foundation of Col. Joseph Boden's Sanskrit Professorship in 1827 A.D. and the appointment Horace Hayman Wilson to it five years later.¹ This accelerated the collection of manuscripts and books, and a large number of medieval manuscripts were collected from Nepal too. However, Nepal has no official record of the items that were taken out of the country. Later various collectors obtained medieval manuscripts in Nepal and distributed them to different institutions in India, Tibet, China, Japan, UK, France, Germany, Russia, and USA.

When British Residency officials learned of Nepal's Hindu and Buddhist manuscripts, they found out about its massive

¹. Arundel Esdaile, *The British Museum Library: A Short History and Survey*, London: George Allen and Unwin, 1948, pp.311-312; For further details on foreign manuscripts Collection in England also see: *India office Library and Records: Report for the Year 1976*, London: Foreign and Common Wealth Office, 1978, pp. 95-108.

repository and were very interested in it. Consequently, they procured hundreds of texts, which they carried outside of the country. Japanese collectors also procured various Buddhist manuscripts. The prominent British collectors Brian H. Hodgson, G.H.D. Gimlette, Daniel Wright and two other Japanese collectors, namely the Ven. Ekāi Kāwāguci and Prof. J. Tākākuśu of Tokyo University collected manuscripts in Nepal and sent them to their countries. Now, Nepalese manuscripts are preserved in the Asiatic society of Bengal, the Tibetan Study center Library at Sārnāth, the Oriental Institute at Baroda, Tokyo, Taisho & Kyoto University libraries, Toyo Bunko in Japan, the British Museum, British Library, Oxford and Cambridge Universities, S.O.A.S. Library, Bodleian Library, Royal Asiatic Society of London, Bibliotheque Nationale and Guimet Museum in France, German Oriental Society at Halle, University of Berlin, University of St. Petersburg, The Academy of Social Sciences at St. Petersburg in Russia, and various monasteries in the distant lands of Tibet. Similarly, extensive microfilms of Nepalese manuscripts are being kept at the Buddhist Library in Nagoya, Japan and at the Institute for Advance study of World Religions in New York. All of these collections are very valuable for the study of Mahāyāna Buddhism.

The first British man in relation to Nepalese manuscripts collection is Capt. William Kirkpatrick, who visited Nepal in 1793. During his visit to Nepal, he procured a manuscript of *Astaśahasrikā Prajñāpāramitā*, which he presented to William

Jones on 15th November 1793.² The manuscript was copied in the 18th century and contained 303 folios of Nepali paper. This one incident may be regarded as very significant in starting the transfer of manuscripts out of the country.

According to the Bodleian Library catalogue, A. F. R. Hoernle and H. H. Wilson donated Nepalese manuscripts to the library. Hoernle collected Astaśāhasrikā Prajñāpāramitā (12th century), Pitāputrasamāgama Sutra (15th century), Chandrakīrti's Mādhyamikavṛtti (14th century), Niyamah (15th century), Mārgasatakastuṭī (14th century), Tathāgatajñāna Stutigāthā (12th century), Pancaraksā (11th century), Kuladatta's Kriyāpanjikā (13th century), Tantric Mantra (13th century), Lalit Bhairav Mahātantra (11th and 13th centuries) and so forth. Those manuscripts are now deposited at the Bodleian Library.³ It is believed that he purchased these manuscripts in Nepal. Similarly, Astamivṛata Vidhāna, Naipāliyadevatākalyāna pancavimsatikā and Sapta Buddha Stotra were collected by H. H. Wilson,⁴ who gave a copy of the manuscripts to W. H. Mills. In addition to prominent scholars from Britain and Japan, some other enthusiasts also occasionally collected Buddhist as well as Hindu Sanskrit manuscripts from Nepal.

Brian H. Hodgson

². Moriz Winternitz and Arthur Berriedale Keith (ed.), *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, Vol. II, Oxford, The Clarendon Press, 1905, p.249.

³. *Ibid*, pp. 250-267.

⁴. *Ibid*, p.257. These three titles are bound in one containing altogether 125 pages. It was written in the 18th century.

Brian H. Hodgson is a prominent name in connection with medieval Buddhist and Hindu manuscripts of Nepal. He first came to Kathmandu in 1820 to serve as the Postmaster General at the British Residency. Later, he served as the Resident from 1829 to 1843. Hodgson was also a great scholar who strove to collect as many manuscripts as possible during his stay in Nepal.

A report of the Librarian of the India office Library stated that: ⁵

The Sanskrit and other oriental manuscripts sent by Mr. Hodgson are a priceless addition to our collection. Of most of these there are no other copies in Europe.

Hodgson discovered a deal of Sanskrit Buddhist manuscripts in Nepal, which was unknown before.⁶ He collected 381 bundles of manuscripts consisting of 200 separate works, which he donated them to various institutions in order to render them accessible to European scholars. He distributed the manuscripts accordingly - ⁷ Asiatic Society of Bengal (86 bundles), Royal Asiatic Society of London (85 bundles), India Office Library (30 bundles), Bodleian Library, Oxford (7 bundles), and Societe Asiatique and Mr E. Burnouf (now kept in Bibliotheque Nationale) (74 bundles). This list varies somewhat from that provided by W.W. Hunter, who claimed that Hodgson distributed manuscripts from 1824 onwards as follows - the Asiatic Society of

⁵. Quoted from: Mitra, f. n. no. 51, p.XXXIV.

⁶. Although Col. William Kirkpatrick procured a copy of a Buddhist manuscripts from Nepal, nobody knew that Nepal was a vast repository of Buddhist Sanskrit manuscripts until the middle of the nineteenth century.

⁷. Mitra, f. n. no 51, pp. XXXV-XXXVI.

Bengal 94 bundles, College of Fort William 66 bundles, Royal Asiatic Society London 79 bundles, India Office Library 30 bundles, Bodleian Library 7 bundles and E. Burnouf and Société Asiatique de Paris 147 bundles.⁸ The Buddhist manuscripts in Hodgson collection distributed throughout Europe have greater impact on the academic development of Buddhism. Prof. Eugene Burnouf, a famous oriental expert in France was very interested in them, and started to study Buddhism on scientific basis. He was able to accomplish this only with the material supplied by Hodgson. For him, Hodgson was an 'illustrious friend'. In 1858, Hodgson sent a huge mass of manuscripts to the Institute of France. In 1864, he again presented another large collection of Sanskrit, Persian and Newāri manuscripts to the institute. The bulk of Nepalese manuscripts donated to institutes in Europe and India are still well preserved. W.W. Hunter has listed all such manuscripts in his book.⁹

The details of W. W. Hunter vary to some extent from the original list of Buddhist Sanskrit manuscripts which were donated to various libraries and institutes in Europe. However, those Newāri Buddhist manuscripts are considered to be of greater importance in the study of oriental religions in Europe. At the

⁸. Hunter, f. n. no. 17, p.266.

⁹. *Ibid*, pp. 339 and 352. Appendices Nos. AI, AII, AIII, AIV, AV, AVI, AVII and AVIII These lists show altogether 424 separate titles. This list also mentions that Hodgson's manuscripts were donated to the Royal Asiatic Society in 1835-1836 (80 titles), India Office Library, London 30 titles, Prof. Eugene Burnouf. Paris 59 titles, Bodleian Library 7 titles, Société Asiatique de Paris 64 titles, College of Fort William - Calcutta 66 titles (later transferred to the Asiatic Society of Bengal) and Asiatic Society of Bengal 95 titles.

same time they made a great contribution to the development of European scholarship in oriental religious studies.

Hodgson was a famous and exemplary collector of manuscripts and ancient texts. Cecil Bendall has praised Hodgson's efforts and contribution.¹⁰ In fact, Brian H. Hodgson found treasure of manuscripts in Nepal and sent them to Europe. Thus, European scholars are indebted to him for the development of oriental scholarship in Europe. So, Hodgson must be regarded as the pioneer of oriental scholarship in Europe.

Prof. Eugene Burnouf says -

*He collected a larger body of original documents on Buddhism than had up to that time ever been gathered together either in Asia or Europe*¹¹

Hunter has deeply praised him for his contributions as a scholar. Until the later half of the 19th century, all of the original work that had been done on Northern Buddhist manuscripts in France, Gt. Britain and India were based upon the Hodgson collected of Newāri manuscripts.¹² In fact, Hodgson collected manuscripts that had been written as much as 700 years earlier.

The discovery of a large amount of previously unheard of Buddhist literature in Nepal was due to his efforts, untiring zeal and the well used opportunities that enabled him to supply a great deal of material for the study of Buddhist Sanskrit literature.¹³

¹⁰. Bendall, f. n. no. 17, p. VII.

¹¹. E. Burnouf, *Introduction de' la Historie du Buddhisme Indien*, Paris: 1876, p.1, Quoted in Hunter, f. n. no. 17, pp. 263-282.

¹². *Ibid.*

¹³. Bendall, f. n. no. 17, p. VII.

Daniel Wright

Daniel Wright was a surgeon by profession who came to Nepal to work as a medical doctor at the British Residency in Kathmandu. Later, he got involved in the collection of medieval Buddhist manuscripts in Nepal. Professor E. B. Cowel, a renowned Sanskrit scholar at Oxford, was familiar with Nepal's Sanskrit manuscripts. He studied the Buddhist Sanskrit manuscripts in the Hodgson collection at the Royal Asiatic Society of London and also edited a catalogue of those manuscripts.¹⁴ Considering the importance of Nepalese Buddhist manuscripts, he requested Prof. William Wright, a brother of Daniel Wright, to procure copies of Buddhist manuscripts and also manage to copy Newāri original manuscripts still easily available in Nepal. He originally procured manuscripts for the Cambridge University Library. As a matter of fact, Daniel Wright also started to collect Buddhist manuscripts in Nepal. The *Mir Munsī* and a Pandit attached to the Residency in Kathmandu helped him to collect Sanskrit manuscripts. Daniel Wright planned to copy texts at first, but soon found out that originals were also available. So, he soon procured a series of original Buddhist manuscripts. He even purchased several copies offering as much as £150 for a copy of *Mahāvastu*¹⁵ In this way, , the most important collection of Nepal's Buddhist Sanskrit manuscripts was acquired by the foreign scholars. In addition to the manuscripts collected on behalf of Cambridge University, Daniel

¹⁴. He along with Prof. J. Eggeling of Edinberg edited- 'Hodgson Manuscripts in the Royal Asiatic Society's Library', *Journal of the Royal Asiatic Society* Vol. VII, 1876, pp. 1-52.

¹⁵. Hunter, f. n. no. 17, p. 261-282.

Wright also purchased several volumes of manuscripts and later donated to the British Museum, the German Oriental Society at Halle, the Berlin University Library, University library of St. Petersburg and the Library of the Imperial Academy of St. Petersburg.¹⁶ The total number of manuscripts distributed among those institutes, however, is small.

Prof. E. B. Cowell studied Nepal's Buddhist manuscripts at Cambridge in order to verify dates etc. This collection even contains a manuscript that was written during the reign of King Govindapala of Bengal. Wright also collected Tibetan manuscripts. In fact, he had purchased it from the son of a Nepalese merchant in Kathmandu, who had brought those manuscripts from Lhasa. The Wright collection at Cambridge consists of 330 books of Nepal's Buddhist Sanskrit manuscripts.¹⁷ E. B. Cowell was very interested in the manuscripts that were procured in Nepal. As soon as they were received, he commenced a descriptive work on a number of the earliest and most interesting of them, which was similar to the one edited by himself and J. Eggeling for the Royal Asiatic Society of London, adding some references in the bibliography on the subject.¹⁸

Wright's collection contains the oldest Pancaraksā Sutra available so far in Nepal, which dates N.S. 19 (899 A.D.).¹⁹ A manuscript of the Pancaraksā Sutra, dated N.S. 99 (979 A.D.) is

¹⁶. Wright, f. n. no. 3, p. 201.

¹⁷. *Ibid.*

¹⁸. Bendall, f. n. no. 17, pp. VII-VIII.

¹⁹. Wright, f. n. no. 3, p.207.

in the Buddhist Library in Nagoya on microfilm. It was copied from a private collection in Nepal which is currently unknown.

Wright's collection of Nepalese manuscripts are listed in his book, *History of Nepal Translated From Parbatiya*.²⁰ Cecil Bendall thoroughly went through with the Wright's collection at Cambridge and prepared a detailed catalogue.²¹

Cecil Bendall

The contributions of Prof. Cecil Bendall in the study of Nepal's Sanskrit Buddhist manuscripts can not be ignored. He came to Nepal in November 1880 for the first time to do research on Nepalese manuscripts as well as archaeology. During that time, he also collected Nepalese manuscripts.²² His collection has 212 volumes of Buddhist and Hindu manuscripts.²³ He again returned to Nepal during the winter of 1884-1885 to do research on old manuscripts. Thereafter, he again participated in a joint expedition organized by the Asiatic Society of Bengal in the winter of 1889-90. The other members of the expedition were Pandit Hara Prasad Shastri and Binod Vihari Bhattacharya. This time, Bendall mainly dealt with the historical, archaeological and literary aspects of Nepalese manuscripts. He had already examined the manuscripts of Nepal during his trip in 1884 and published a brief

²⁰. *Ibid*, pp. 202-208.

²¹. Bendall, f. n. no. 17, pp. VII-XII.

²². Binayak Lohani, *Belayati Sangrahalayama Raheka Nepal Utpattika Puratatvik Samagriharu* (Unpublished M.A. Thesis submitted to T.U. Dept of NeHCA), Kirtipur: 2049. V.S., p. 49.

²³. Quoted from, Hara Prasad Shastri, *A Catalogue of Palm-Leaf and Selected Paper manuscripts Belonging to the Durbar Library of Nepal*, Vol. 1, Calcutta: 1905, pp. 2-3.

monograph entitled *A Journey of Literary and Archaeological Research in Nepal and Northern India During the Winter of 1884-85*.²⁴ He received close cooperation from the then British Resident Mr. W. Loch and his successor J. C. Pears. He procured copies of manuscripts with their help and also borrowed some manuscripts to photograph with the permission of the Nepalese Premier.

Bendall had fulfilled the goal of his trip in Nepal to procure Sanskrit manuscripts with the help of Pandit Indrananda, the son of Pandit Gunananda. *Mir Munsī* Durga Chandra Misra also assisted him to collect Buddhist manuscripts. He at first purchased Chandravāyākarna through the British Resident A. C. Girdlestone.²⁵ During his visit to Svayambhū Stupa he was informed that copies of palm-leaf manuscripts entitled *Astaśāhasrikā Prajñāpāramitā* and *Lalitavistara Sutra* written on paper were preserved there. But the *Guthi* authorities refused to show the manuscripts to him. He noticed that the chief Vajrācārya at Svayambhū shrine had a poor knowledge of the documents. Bendall's experience makes it clear that the great tradition of Buddhist scholarship in Nepal had deteriorated degraded to present condition. Bendall writes -

How intelligent would be the use of such books may be inferred from the circumstances that even the chief priest to whom I addressed some simple Sanskrit phrases, did not so much as

²⁴. Cecil Bendall, *A Journey of Literary and Archaeological Research in Nepal and Northern India During the Winter of 1884-85*, Cambridge: The University Press, 1886, pp. 16-20.

²⁵. *Ibid* .p.4.

*attempt to answer me in the classical language- a point of honour with every decent Pandit in the plains of India.*²⁶

During his journey, he was permitted to study and copy manuscripts kept in the Durbar Library. He was also given an opportunity to read manuscripts kept at other religious establishments such as temples, Vihāras, Guthis and so on. He found the premier's collection of manuscripts to be finest in the entire Indian sub-continent.²⁷ In fact, it was impossible for such a marvelous collection to exist. A. Mackenzie, the British-Indian Home secretary also provided him with a list of manuscripts, which was sent to Calcutta by Resident R. Lawrence in August 1868. The list was entitled *List of Sanskrit Works Supposed by the Nepalese Pundits to be Rare in the Nepalese Libraries at Khatmandoo*.

Bendall verified the list along with another list prepared by Daniel Wright. The later was the list of manuscripts sent to Cambridge University Library while Daniel Wright was in Kathmandu. He found enormous volumes of manuscripts, and copied eleven rare manuscripts by hiring professional scribes.²⁸ He was quite happy to procure a complete text of a manuscript entitled *Candravyākarna*.

²⁶. *Ibid*, p.5. Also see: Shanker Thapa, 'Degradation of Buddhist Scholarship in Nepal', *Samakalin Matribhumi* Vol. , In the same context Cecil Bendall has cited his conversation with Vācaspati, the Durbar Pandit in excellent Sanskrit in which the Prime Minister occasionally participated.

²⁷. *Ibid*, pp. 16-17.

²⁸. *Ibid*, pp. 17-21.

He procured following important Buddhist Sanskrit manuscripts along with several other Hindu manuscripts as well: ²⁹

Astaśāhasrika Prajñāpāramitā	1020 AD ³⁰
Astaśāhasrika Prajñāpāramitā	- -
Candravyākarna	- I and II
Kārandavyuha	- 1196 AD
Lalitavistara	- -
Lalitvistara	- 1684 AD
Pancaraksā	- 1080 AD
Pancaraksā	- -
Saddharmapundarika	- 1093 AD. ³¹
Vasudharā Dhārani	- 15 th Century
14 th century fragment of prayers.	-

A.F.R. Hoernle :

A. F. R. Hoernle also collected manuscripts in Nepal and sold them to the Bodleian Library in London. The catalogue of Manuscripts of Bodleian Library mentions that he gave 16 manuscripts belonging from 11th to 15th centuries.³² He also worked in close association with Cecil Bendall. Bodleian received the following manuscripts from Mr. Hoernle.³³

Astaśāhasrika Prajñāpāramitā - 1095 AD

²⁹. *Ibid*, p.46.

³⁰. He lent it to Rajendra Lal Mitra and deposited it at the Asiatic Society of Bengal.

³¹. He lent it to A. F. R. Hoernle which is now at the Asiatic Society of Bengal.

³². Winternitz, f. n. no. 61, pp. 250-267.

³³. *Ibid*.

AstaśāhasrikāPrajñāpāramitā	-12 th Century
Kārandavyuha	- 1050 AD
Pitāputrasamāgama Sutra	-15 th Century
Nāgārjuna's Vajrarāja	- 14 th Century
Chandrakīrti's Madhyamakavṛtī	-14 th Century
Niyama	- -
Fragment on Ethics	-13 th Century
Mārgasatakastuti	-1090 AD
Tathāgatajñāna Stuti Gāthā	-12 th Century
Pancaraksā	-11 th Century
Kuladatta's Kriyā Panjikā	-13 th Century
Sadhanamālā Tantra	-14 th Century
Tantric Mantra	-13 th Century
Svachhanda Lalitabhairav Mahātantra	-1063 AD
Svachhanda Lalitabhairav Mahātantra	- 13 th Century.

H. H. Wilson was also a well known collector of Nepalese manuscripts, as was S. H. Lewin.³⁴ Trinity College and S.O.A.S., London also have collections of Nepalese Buddhist manuscripts in their possession. At present S.O.A.S. has altogether 64 volumes of Nepalese manuscripts out of which 56 are related to Buddhism, 7 are Tantric and one deals with Sanskrit and Nepali languages.³⁵

³⁴. *Ibid*, p.249; Horace H. Wilson, *Professor Wilson's Sanskrit Manuscripts Now Deposited in the Bodleian Library*, Oxford, 1912, pp. 1-20.

³⁵. Theodor Aufrecht (ed), *A Catalogue of Sanskrit manuscripts in the Library of Trinity College*, Cambridge: Deighton, Bell and Co., 1869, pp. 1-11. The list of manuscripts of School of Oriental and African Studies, London Quoted in Lohani, f. n. no. 22, p.50.

Ven. Ekāi Kāwāguci

Some Japanese nationals were also keenly interested in the collection of Buddhist Sanskrit manuscripts of Nepal. So, they collected several volumes of Buddhist Sanskrit manuscripts in Nepal, which are now deposited in various libraries and archives in Japan. In fact, there are large collections of Nepalese Sanskrit manuscripts at Tokyo University Library,³⁶ the faculty of letters at Kyoto university,³⁷ Tokai University Library,³⁸ Taisho archives and the Toyo Bunko. However, the collection of Ven. Ekāi Kāwāguci is first and foremost.³⁹ He collected Buddhist Sanskrit manuscripts in Nepal with the permission from HRH Maharaja Chandra Shumsher, who also presented him several volumes of Buddhist Sanskrit manuscripts. He visited Nepal several times, who was also accompanied by Prof. J. Tākākuśu. The latter also collected Sanskrit manuscripts in Nepal. His total collection contains 180 volumes of Buddhist manuscripts where as Ekāi Kāwāguci collected 390 volumes. Altogether they presented 570 volumes of Nepalese Buddhist manuscripts to the Tokyo University Library in 1915. Most of them are still a part of this collection.

³⁶. Matsunami Seiren (comp), *Catalogue of the Sanskrit manuscripts in the Tokyo University Library*, Tokyo: Suzuki Research Foundation, 1986, pp.1-386.

³⁷. Kiyotaka Goshima and Keiyo Noguchi, (ed.), *A Succinct Catalogue of the Sanskrit Manuscripts in the Possession of the Faculty of Letters- Kyoto University*, Kyoto: 1983.

³⁸. Yutaka Imamoto, 'Catalogue of Buddhist Sanskrit Manuscripts in the Library of Tokai University', *Preceedings of the Faculty of Letters*, Vol.2, Tokyo: Tokai University, 1960.

³⁹. For details: Abhi Subedi, *Ekāi Kawāguchi The Trespassing Insider*, Kathmandu: Mandala Books, 1999, pp. 119-125.

Tokyo University Library currently has 518 volumes of manuscripts in their possession. The other important archive of Buddhist Library-Nagoya has a vast collection of microfilms of Nepalese Buddhist Sanskrit manuscripts. This is a very excellent collection in itself.

Nepal's Buddhist manuscripts are also found in distant monasteries in Tibet, the Royal Asiatic Society of London, the British Museum, the India Office Library in London, Library of the Central Institute of Higher Tibetan Studies at Sārnāth, the Oriental Institute at Baroda in India, and in various libraries and archives in France, Germany, U. S. A. and even in some places in Russia. The collection of Nepal's Buddhist Sanskrit manuscripts has been regarded as even more precious and pious by the Buddhist world after it was exposed to the outside world in the middle of the nineteenth century.

These religious texts are sacred for Buddhists in general and the followers of Vajrayāna in particular. In the Mahāyāna tradition, there is also a separate consecration ritual for religious books. *Pratisthāvidhī*.

* * *

CHAPTER IV

Catalogues of Buddhist Sanskrit Literature of Nepal

Introduction:

As mentioned above, the Nepalese collection of Buddhist Sanskrit manuscripts is of greater religious as well as scholastic importance. This chapter provides details about published catalogues of Nepal's Buddhist Sanskrit literature preserved in Nepal and elsewhere. It also provides descriptive list of Nepalese manuscripts. Various archives and libraries in Nepal, India, Japan, U.K. and Germany have already published several volumes of catalogues, all of which give details about Buddhist manuscripts preserved so far. Those Buddhist manuscripts were originally collected in Nepal. The lack of catalogues in the beginning created ambiguity while going through Newār Buddhist literature. In the beginning only brief articles were published, which did not contain every details about the manuscripts. Although those brief catalogues cover enormous volumes of such manuscripts, it did not necessarily cover the manuscripts in the individual possession among the Nepalese Buddhists. Due to their religious value, each and every Buddhist family possesses at least a copy (and up to several volumes) of Buddhist manuscript mainly on the Sutra, tantra or other sacred themes of Buddhism. Many volumes of Nepalese Buddhist manuscripts were preserved due to their historical, religious, literary, and thematic significance. So, an authentic list of published and unpublished catalogues will facilitate scholars of Buddhist Sanskrit literature to proceed.

This tradition of copying Buddhist manuscripts became very popular in Nepal throughout the medieval times as part of popular religious behaviour. The Newār Buddhist laity regarded the manuscripts themselves as the object of devotion. In fact, copying of Buddhist texts was regarded as an act of Merit.¹ This is the reason that Nepal has large collection of such manuscripts. Bir Library of Nepal has played a very significant role in the preservation of Sanskrit Buddhist manuscripts within the country. The library is also known as Durbar library. The library was named after Premier Bir Shumsher, who was educated in Devton College at Calcutta. It is likely that his exposure to western society in Calcutta during his college years created an interest in Sanskrit language and Sanskrit Buddhist literature.² It probably inspired him to preserve Buddhists manuscripts in Nepal. He is credited for the nice collection of Buddhist Sanskrit manuscripts in Nepal. Later, the library handed over entire collection of Buddhist as well as Hindu manuscripts to the National Archives of Nepal.

Not only the government of Nepal collected manuscripts and deposited them in the library; individuals also set up private archives in Kathmandu. Those centers also contain thousands of volumes of manuscripts which were mainly donated by individuals. Mr. Dharma Ratna Vajrācārya, for an instance, has donated 608 volumes of manuscripts from his collection to Āsā

¹. Also see for reference: Ranjana Vajracarya, *Pancadana Bouddha Parva*, Kathamndu: Shakya Ja, 2056, pp. 30-32.

². Cecil Bendall, *Journey of Literary and Archaeological Research in Nepal and Northern India During the Winter of 1884-85*, New Delhi: Asian Education Series, 1991, p.6.

Saphu Kuthí.³ It has a very remarkable manuscript collection in Nepal. It is a very good archive for the researchers of Buddhist Sanskrit manuscripts of Nepal.

The Nepal German Manuscripts Preservation Project (NGMPP), which was supported by the German Oriental Society has microfilmed hundreds of thousands of manuscripts which are kept government and private archives as well as those in the individual collection.

The heritage of written documents in the form of manuscripts are characterized thematic diversity, rarity and age of individual texts. Their transmission was also favoured by temperate climate and has been insured by a living tradition which has remained unbroken until now. The German scholars have keen interest in Nepalese manuscripts. As a matter of fact, they sponsored a manuscripts project to preserve a part of Nepal's historical, literary and religious heritage by microfilming manuscripts and thereby making them available for examination and analysis to the general public. It has microfilmed almost one hundred seventy thousand manuscripts in Sanskrit and Tibetan from different collections in Nepal. All the microfilm titles are entered into a catalogue.⁴

³. *The Rising Nepal*, 2 June 1986, Part of those manuscripts (248 in total) are catalogued by Charles M. Novak on behalf of *Āsā Saphu Kuthí*. See: Charles M. Novak, *Catalogue of Selected Buddhist Manuscripts in Āsā Saphukuthi*, Kathmandu: Āsā Saphu Kuthí, 1986, pp. 1-36.

⁴. Horst Brinkhaus, 'The NGMPP on the Threshold of its Five Year Phase', *Abhilekh*, year 3, No.3, Kathmandu, 2042 B.S. pp. 33-33.

Several volumes of catalogues as well as articles dealing with Nepalese manuscripts have already been published, which provide invaluable information about Nepal's Buddhist as well as Hindu manuscripts. The archives and libraries in Nepal and abroad have also published catalogues about Sanskrit Buddhist manuscripts of Nepal in their possession. Many scholars studied those manuscripts elsewhere and published books and articles on varied themes of Buddhism. The pioneer work in this area of study is that of Rajendra Lal Mitra, who wrote about Nepalese manuscripts kept at the Asiatic Society of Bengal.⁵ His book entitled - *Sanskrit Buddhist Literature of Nepal* and published in 1882, which is a master piece of Buddhist studies. In addition to it, Rahul Sangkrityayan,⁶ Pt. Hara Prasad Shastri⁷ and E. B. Cowell and J. Eggeling⁸ also wrote about Buddhist manuscripts of Nepal. In addition, scholars like Cecil Bendall,⁹ D. E. Boeck,¹⁰ Prof. J.

⁵. Rajendra Lal Mitra, *Sanskrit Buddhist Literature of Nepal*, Calcutta: Sanskrit Book Depot, 1972, pp. 1-313.

⁶. Rahul Sankrityan, 'Sanskrit Palmleaves in Tibet' *Journal of Bihar and Orissa Research Society*, Vol. 21, 1935, pp. 21-45; *Journal of Bihar and Orissa Research Society*, Vols 23, 1937, pp. 4-57.

⁷. A.) Hara Prasad Shastri, 'Notes on Palm-leaf manuscripts in the Library of H.E. Maharaja of Nepal', *Journal of the Asiatic Society of Bengal*, 1897, Calcutta, pp. 310-316.

B.) Hara Prasad Shastri, 'On a Manuscript of Astashahasrika Prajnaparamita Written in Nālandā and Discovered in Nepal', *Journal of Asiatic Society of Bengal*, 1899, Calcutta, pp. 39-40.

⁸. 'Catalogue of Buddhist Sanskrit Manuscripts in the Possession of the Royal Asiatic Society', *Journal of Royal Asiatic Society*, London, 1876, pp. 1-52.

⁹. Bendall, f. n. no. 2, pp. 1-38; Also See: Cecil Bendal, 'Notes on a Collection of Manuscripts Obtained by Dr. Gimlette', *Journal of Royal Asiatic Society*, 1886, pp. 549-554.

Tākākusū,¹¹ Ven. Ekāi Kāwāguci,¹² Binoytosh Bhattacharya,¹³ and others collected and studied Sanskrit manuscripts of Nepal.

Because Buddhist Sanskrit manuscripts are invaluable for Buddhist studies, they are extensively employed in academic purposes. Thousands of volumes of Buddhist manuscripts in Nepal are still untouched. It is worth mentioning that Nepal's manuscript collection was first studied by two Sanskrit experts Prof. Cecil Bendall of Cambridge and Pandit Har Prasad Shastri of Calcutta with the permission of the Nepalese Mahārājā. However, those manuscripts were exposed to the outside world by Brian H. Hodgson during his stay in Kathmandu as a member of the Residency's personnel. His efforts made the world to learn about Buddhist Sanskrit manuscripts of Nepal. Bendall and Shastri went through the collection of HRH the Mahārājā and copied some of the manuscripts on which they were interested. During his visit to Nepal in 1884-1885, Cecil Bendall was able to copy a complete set of the *Chandrayākarna*. He was very proud to obtain the copy because the Cambridge collection only had a fragment of the manuscript.

¹⁰. Percival Landon, *Nepal* Vol.II, Kathmandu: Ratna Pustak Bhandar, 1976, p. 300.

¹¹. Matsunami Seiren (comp.), *Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, Tokyo: Suzuki Research Foundation, 1965, pp. IV-VI.

¹². *Ibid*, He came to Nepal together with Prof. Takahasi in 1913.

¹³. Benoytosh Bhattacharya studied Buddhist Sanskrit manuscripts extensively during his research on different Buddhist themes such as *Sādhana*, *Mandalas*, iconography and so forth. He also published *An Alphabetical List of Manuscripts in the Oriental Institute Baroda Vol II, Gaekwad Oriental Series CXIV*, Baroda, which deal with manuscripts collection at the oriental Institute.

All the published catalogues can be divided into two main types - native catalogues and those published abroad. The former consists of the catalogues of manuscripts which are still preserved in Nepal, where as the later refer to the manuscripts that were taken to other countries by various collectors and which are now kept in various archives, museums and libraries throughout Europe and Asia.

Both types of catalogues are no doubt very helpful for locating particular Buddhist manuscripts for academic, religious or other practical purposes.

The Native Catalogues

In addition to individual collections and stacks of Buddhist manuscripts are preserved in the Vajrayāna Buddhist Vihāras of Newārs in the Kathmandu valley. At present the main centers of Buddhist manuscripts in Nepal are -

The National Archive,
 Āsā Saphu Kuthí
 Keśar Library and
 Tribhuvan University - Central Library and

The National Archive and Āsā Saphu Kuthí are the largest collections of Buddhist manuscripts in Nepal. The collections in other centers are, however, smaller. Keśar Library has 141 Buddhist manuscripts, and the other two libraries have very few Buddhist Sanskrit manuscripts in their collections. Some of the manuscripts are very old, obviously important due to the thematic classification of the literature.

Some foreign scholars have also published catalogues dealing with the collection of manuscripts that are now preserved in Nepal.

The Bir Library Catalogue

Until now, the National Archives of Nepal has published a catalogue of Buddhist and Hindu manuscripts in its possession. Old and new catalogues have been published so far in Nepal. The new catalogue, which lists only a fraction of the manuscripts preserved in the National Archive was published after NGMPP completed the project of microfilming Sanskrit manuscripts in Nepal. The other catalogues were published by Bir Library and Nepal National Library. The catalogues of Buddhist manuscripts published by Bir Library are the first of their kind in Nepal. It published following catalogues in Nepali:

1. *A General Index of Manuscripts* : This is an alphabetical list of manuscripts possessed by the library. It has both Hindu and Buddhist entries.¹⁴
2. Three volumes of catalogue dealing with Buddhist manuscripts published by Bir Library:
 1. Purna Ratna Vajrācārya, *Brihat Suci Patram*, Kathmandu: Bir Library, 2021.
 2. Purna Ratna Vajrācārya, *Brihat Suci Patram*, Vol. VII, Pt. 2, Kathmandu, Bir Library, 2021.

¹⁴. Buddhi Sagar Sharma (ed.), *Sanskshipta Suchipatram*, Kathmandu: Bir Pustakalaya, 2020, pp. 1-171.

3. Purna Ratna Vajrācārya, *Birhat Suci Patram*, Vol. VII, pt. 3, Kathmandu, Bir Library, 2023.

Manuscripts are listed in the alphabetical order [Vol. 1 from *a* to *da*; Vol. II *dha* to *ra* and Vol. III *la* to *ha*] in Devnāgari. These are descriptive catalogues, which mentions about the authors or scribes, types of paper used, script in which manuscripts are written, number of lines in a folio, size of folios, total number of folios and finally, the book number. Most of the entries contain a brief introduction, *Pushpikā Vākya*, colophon and date. This information helps researchers and other scholars to access to the details of a manuscript easily. It also provides opportunity to authenticate the manuscript. All together these three catalogues deal with 761 manuscripts (Vol. 1> 323, Vol 2> 204, and Vol 3> 234) which are mainly comprised of philosophy, tantra, literature, music, hymns, *Karmakānda* and *Shāstras*. The compilers have done excellent job to prepare these catalogues.

Some of the manuscripts were written during the time of Kings Ananta Malla and Abhaya Malla. It is important to note that a copy of *Astaśāhasrikā Prajñāpāramitā* written during the reign of King Madana Pala, a Pala king of Bengal, was also kept in the Bir Library collection and listed in the catalogue.¹⁵ This is not only an isolated case, many other manuscripts have been found that have links to the Bengali tradition of manuscripts writing.¹⁶ The manuscripts are written in Ranjanā , Bhujimol, ancient

¹⁵. Purna Ratna Vajracarya, *Brihat Suchi Patram*, Vol. VII, Pt.1, Kathmandu: Bir Library, 2021, p.43.

¹⁶. For such connection see: Cecil Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library- Cambridge*, Cambridge, The University Press, 1883, p.XXII.

Newāri, Newāri and Devnāgari scripts and have listed forty seven scholars as authors of the manuscripts.¹⁷ The authors include eminent Buddhist scholars such as Advayavajra, Odiyanācārya, Jinaraksita, Nagārjunapāda, Ratnaraksita, Ratnākaraśānti, Bibhūticandra, Hari Bhadra and others.

There are some very important Buddhist manuscripts also in this collection- Sataśāhasrikā Prajñāpāramitā (with 100,000 verses), Anuttarayogatantra, Nine Mahāyāna Sūtras, Avadāna, Vajrayāna ritual book of Sāadhanā, the books of Vrata, books of the lower form of tantra, etc. are listed, which form the basis of the Mahāyāna-Vajrayāna Buddhist tradition. In Nepal, the Avadāna, Sūtra, Vrata, ritual books, etc. are extensively used for religious and ritual purposes.

It is important to write something about the contents of the colophons of manuscripts listed in this catalogue. According to the writing tradition, Newār scribes usually wrote colophons in Newāri or the mixed language of Sanskrit and Newāri although entire manuscript is written in the hybrid Sanskrit. It is also very important to note that during the second half of the Malla period manuscripts were also written in Sanskrit followed by a Newāri translation,. A colophon of Acāryakriyāsamuccaya of Mahāmandalācārya Jagaddarpana, which was written in N.S. 983, uses Newāri and represents the popular tradition of colophon writing.

*Ityācārya Kriyāyāḥ nicayamapi mahāsiddhībeto... subhamastu
sarvasattvānamiti. Svastisri Nepal Samvat 983 miti Pausa*

¹⁷. Vajracarya, f. n. no. 15, pp. IX-X.

*Śukla 15 roj 1 sa thvakhunbu thva sapbu sampurna
coyādhuna. Idam pustakam likehitam Nidhimanandena.*¹⁸

National Archive Catalogues:

At present, National Archive of Nepal possess an abundant number of Hindu and Buddhist manuscripts written in Sanskrit. Almost all the government collections of manuscripts are deposited in the National Archive. The Buddhist Sanskrit literature in this contains Sutra, Tantra, Shāstra, Vidhi, Pujā, Avadāna, Jātaka, Dhārani, Stotra and so on. Those manuscripts were originally in the collection of Durbar or Bir library. The manuscripts of Pandit Hemaraj Pandey, donations made by individuals and some Tibetan manuscripts procured by the National Archive from time to time are also in this collection. The NGMPP prepared a detailed catalogue of microfilms.¹⁹ However, it does not seem to be very informative compared to other catalogues. Altogether it contains 1829 manuscripts, 889 titles are included from the collection of National Archive. The remaining number of Buddhist manuscripts were collected by NGMPP from other sources in the form of microfilms. In fact, the original copies of those manuscripts are in the possession of individual collectors. The following information is included in the catalogue of National Archive:²⁰

¹⁸. *Ibid*, pp. 53-58.

¹⁹. Jagannath Upadhyaya and Sukadeva Sharma (Comp.), *Suchipatra Boudha Visayaka Granthaharuko* Vol. I, Kathmandu: National Archives, 2054, pp. 1-114.

²⁰. *Ibid*, pp. I & II.

title of the manuscripts, serial No, *lagat* No., date, author or scribe, script, total number of folios, size of the folio and microfilm reel number.

All entries are divided into 11 main headings, such as philosophy, Avadāna and Jataka stories, *Dharmashastra*, ritual, *Purāna* & *Mahatmya*, Dhārani, *Stotra*, music and paintings. The NGMPP microfilms were donated by the project to the National Archives of Nepal.

National Library Catalogue

The National Library also kept important Buddhist manuscripts in its collection. In 2021 B.S., the library published part 1 of the catalogue for the first time. It contains only Buddhist manuscripts. In the same year, the second volume of the catalogue, which exclusively deals with the Hindu manuscripts, was published.²¹ The first volume of the catalogue contains 105 Buddhist manuscripts, which mainly deals with Buddhist philosophy.²²

The entries mainly covered following themes- Mahāyāna Sutra, Abhidharma of Basubandhu, Abhidharma commentaries, Abhisamayalankara of Haribhadra, Prajñāpāramitā, Karmabibhanga, Kshanabhangasiddhi of Ratnakirtipada, Trimsika of Sthiramati, Trimsikakarika of Basubandhu, Dharmakosha, Dharmasamuccaya, Dharma Sangraha of Nagarjuna, Svalpakshari Prajnaparmita, Bodhicaryavatara, Madhyamabibhangakarika of

²¹. *Suchipatram*, Vol II, Pt.1, Kathmandu: National Library, 2021, pp. 1-104.

²². Devi P. Lamsal (ed.), *Suchipatram* Vol.1, Pt.1, Kathmandu: Nepal National Library, 2021, pp. 1-98.

Sthiramati, Madhyamakavrtti of Chandrakirti, Vajrachhedika Prajñāpāramitā of 100,000 verses and other philosophical treatises in addition to commentaries written by famous Buddhist scholars.

This catalogue gives particulars about the author, the type of paper used to write the manuscript, the script used, the total number of lines written in a folio, the size of the folio, the serial number of the manuscript, and the total number of fol..

In addition to this information, the opening words, *Pushpika Vakya*, and colophons are also included in the manuscript. Those manuscripts were written on palm-leaf as well as Nepalese paper fol. in *Ranjana*, *Bhujimol*, Newāri and Devanāgarī scripts.

Another important catalogue of Buddhist manuscripts was published by the National Library in 2024 B.S.,²³ it included only Buddhist tantric manuscripts. At that time, the library had abundant volumes of Buddhist tantric manuscripts in its collection, and intended to publish another catalogue which would include rest of the tantric manuscript as well as others related to Avadāna and *Stotra*.

It has 83 entries altogether. The tantra such as Hevajra, Abhidhanottara tantra, Advayasiddhi, Carasadhanavidhi, Chandamaharoshana, Kalacakra, Krishnayamari, Khasama Tantra, Guhyasamājā, Guhyavali, Catuspithamandalopayika, Jñanasiddhi, Yoginitantra, Vajrapanjara, Tattvajñana, Tathagataguhyaka, Kurukulla Sādhana, Guhyasiddhi, Cakrasambara, Catuspitha

²³. Devi P. Lamsal (ed.), *Bouddha Suchipatra*, Vol. IV, Kathmandu: National Library, 2024, pp. 1-93.

Mahatantra, Dakarnavamahayogini tantra etc, which are very important tantric texts of Vajrayāna Buddhism are also listed in this catalogue. In addition to these manuscripts, four sets of *Ganapati Hrdaya* are also included in the catalogue. These tantric texts were supplemented with the addition of *Aparimitayursutra*, *Acharyakriyasamuccaya*, ritual texts, commentaries, *panjika*, *tika*, and *tippani* texts.

The most important feature of this catalogue is that most of the entries contain a detailed citation of opening words, *pushpika vakya* and colophon. As a result, details about the circumstances of the particular text, content details, information about the donors, date, name of the reigning king, and place where the manuscripts were copied are also covered in the catalogue.

More details of individual manuscripts, such as name of the author, type of paper used, script, total lines written on a folio, size, book number and total number of fol. are provided for all of the entries otherwise mentioned.

T.U. Central Library

The catalogue entitled *A Catalogue of the Sanskrit Manuscripts in the Central Library of Tribhuvan University*, contains information about the manuscripts which are preserved at the library. It is a bound, rough draft Xerox copy of a list of Microfilms,²⁴ and consists of 527 volumes of Sanskrit manuscripts. Both Hindu and

²⁴. This is a tentative List of manuscripts at T.U. Central Library. it has only 7 Buddhist manuscripts in the Collection of 527 Volumes of manuscripts

Buddhist manuscripts are included in this catalogue, which has no thematic subsections. All of the entries are listed in alphabetical order and provide certain details.

Following information is added in each entry- title, subject, microfilm run number. colophon, number of fol., size of the fol., reel no, date of microfilming, script used so far, type of paper, date, colour of fol. and note on the present status of the manuscript fol..

Following Buddhist manuscripts are listed so far in this catalogue .

Mss. Number, Mss. title and other details

22. Astashahasrika Prajñāpāramitā - Mahāyāna Sutra- Run No T354, 242 fol.- 40 4 X 9.5 cm, Reel T 24/20 13-5-1982, Newāri, Nepalese loose paper, NS 816 (both side smeared with *Harital*)
56. Karandavyuha- Mahayanasutra- T126, fol. 72 in comp. 38.3 X 6.6 cm, T8/15 - 22.4. 1982- Newāri - Nepalese loose- NS 802- Yellow- fol.23 missing - smeared with *Harital*
122. Gunakarandavyuha Mahayanasutratnaraaja-Mahāyāna Sutra- T353, fol. 152 - 38 X 7 X 10cm, T 24/17, 13-5-1982 Newāri- Nepalese loose- NS 943- light Brown one side smeared with Harital- damaged by rats.
174. Dasakarmapaddati - Dharmashastra - T 239 - folio 39- 31.4 X 12. 3 cm - T 19/7, 9-5-1982 - Nagari - loose white.
175. Dasakarmapaddati - Karmakanda - T 175 - fol. 62, In comp, 27.5 X 11.5 cm, T 11/1, 2-5-1982, - Nagari - Nepali loose -

Shaka- 1747 (zfs]), light brown - fol. missing - one side
 Harital - scribe Sri Krishna Sharma Pancaraksā - Mahāyāna
 Sutra - T 172,

218 Pancaraksā sutra - Mahāyāna Sutra- T446-98- 46 X 5 X 10.4
 - T 29/2 - 17- 5-1982, Ranjana- Nepalese loose - NS 762,

Keśar Library Collection ²⁵

Keśar Library has a better collection of Buddhist manuscripts than T.U. Central Library and National Library. At present, it has 141 Buddhist manuscripts in its possession. The oldest manuscript in the Keśar library is dated N.S. 211 and is entitled *Kriyasamgraha*. Similarly, *Doha Kosha* of Advayavajra is also in this collection. This manuscript is very important in Buddhism, but the catalogue and the status of manuscript are in no way satisfactory. The catalogue is simply a rough draft written on plain sheet of paper, and has not yet been published. Several volumes of manuscripts, which have already been transferred to the National Archives are also included on the tentative list, which gives a general idea of the titles of the manuscripts and their dates, script, types and a brief comment if necessary.

A Japanese scholar has prepared a catalogue that included the Buddhist tantric manuscripts preserved at Keśar Library the

²⁵. Keśar Library has 141 Buddhist manuscripts in its possession. The oldest is *Kriyasamgraha* dated N.S. 201. The list has been written in a long day book entitled (by the researcher) - *A Tentative List of Manuscripts in the Possession of Keśar Library*, Kathmandu (Unpublished).

National Archives.²⁶ The Keśar Library collection contains manuscripts of various Buddhist themes which include- Sutra, Dhārani, *Purāna Tantra*, Avadāna / *jataka*, *Bodhicarya*, Mandala, *Stuti* / *Stotra*, ritual books, and commentaries.

Some very important Buddhist manuscripts have been preserved at this library, which also contains a large number of Hindu manuscripts. is very tentative in nature. This list also includes Hindu Manuscripts. There are 800 manuscripts altogether, of which 141 are Buddhist.²⁷ This library's catalogue has not been produced in final draft form, and the entries are not in order but are listed randomly. The catalogue provides the following information on the manuscripts: Name of the manuscripts, the author, date, number of fol., script, type of Paper, and a brief note on present remark

The manuscripts preserved in the Keśar Library have also been microfilmed by the NGMPP,²⁸ but neither the catalogue of microfilm nor the microfilm reels are available at the library; they have not yet been given to the library by the project.

The Keśar Library has very important manuscripts. The book of *Prajñāpāramitā* (25000 verses), Dhārani, Nine Sutras, tantra (*Vajravarahikalpa*, *Sāadhanā*, *Hevajra*, *Karabira*, *Vajrapanjara*, *Avadāna* literature, ritual books, *Stotra*,

²⁶. Mitutoshi Moriguchi, *A Catalogue of the Buddhist Tantric Manuscripts in the National Archives of Nepal and Keśar Library*, Tokyo: Sankibou Busshorin, 1989, pp. 1-158

²⁷. For the list of manuscripts see Appendix No. 10.

²⁸. For further details about manuscript microfilm see: Horst Brinkhaus, 'The NGMPP on the Threshold of its Fourth Five Year Phase', *Abhilekh* Year 3, Vol 3, Kathmandu: NAN, 2042 B.S., pp.32-33.

Madhyamaka, *purana*, and so forth are very important Buddhist texts.

The Moriguchi Catalogue

Mitutoshi Moriguchi, a Japanese Buddhist scholar, published a catalogue of the tantric Buddhist manuscripts at the Keśar Library and National Archives of Nepal.²⁹ It is very important catalogue of tantric texts preserved in Nepal, whose importance has long been recognized.

Mitutoshi Moriguchi came to Nepal in search of the texts of *Manjusri Mulakalpa* and *Dharmasamuccaya* as mentioned in *The Memoirs of Taisho University*, which are based on the material of Prof. Ryotai Kaneko of Toyo Bunko.³⁰ While in Kathmandu, Moriguchi searched for Buddhist tantric texts at the National Archives, Keśar Library, and elsewhere in the city of Kathmandu. He was able to locate important tantric manuscripts such as -

- Manjusrijnana Tantra,
- Vajradhatumukhakhyana degurividhi,
- Vajrodaya,
- Mahamandaladevatanamavali (a part of Vajrodaya),
- Nagarjuna- Indrabhuti (a hypothetical name according to the small tradition of Advayavajra),

²⁹. This catalogue included all the Buddhist tantric manuscripts kept at the Keśar Library and National Archives of Nepal, and gives ample information about these tantric manuscripts. - Moriguchi, f. n. no. 26, pp. 1-158.

³⁰. 'Buddhist Manuscripts of the Bir Library, by the Sanskrit Seminar of Taisho University', *Memoirs of Taisho University*, No. 40, 1955, pp. 55-84.

- Guhyasiddhijnanasiddhisadhnopayika (of the Saptasiddhi Samgraha included in the works of Kuddarapada),
- Balimala and so forth.³¹

He also located a copy of *Sarvatathagatatattvasamgrahanama Mahāyāna Sutra in the Keśar Library* under the title of *Sarvakulatattvasiddhi Vidhivitarā tantra*. The manuscripts included in Moriguchi's catalogue are from the National Archives' and Keśar Library collections and were microfilmed by the NGMPP. There are 615 entries, which provide the following details about the manuscripts: alphabetical order of manuscripts, title of the manuscripts, the author, microfilm number (status of microfilm), number of fol., type of folio, completed/in completed, and date.

In addition to these information, several copies of manuscripts fol. are on even pages in the catalogue that deals with colophons. Similar titles, related titles of the Peking edition of *Tripitaka* and sDedge catalogues, and numbers of the same manuscripts are also given, allowing one to compare the knowledge that is obtained from this catalogue. The Xerox copies of various manuscripts fol. also provide information on the typology of the fol. and on various writing styles. Those fol. document changes in the style of writing, and form of the letters over the centuries. The manuscripts on the list are identified according to their location by the letters C+ and D+ to indicate the Keśar Library and National Archives collections respectively.

As the title suggests, this catalogue lists only Buddhist tantric manuscripts. All kinds of tantric books belonging to the

³¹. *Ibid*, p. VII.

Kriya, Caryā, Yoga and Anuttara Yoga tantra are included in this catalogue.

These manuscripts were written in Ranjana, Bhujimol, Newāri and Devnāgari scripts on palm-leaf and Nepalese paper fol., and some documents were also written on *Nilapatra* fol.. Copies are listed in the regular index, and in the supplementary section, which lists the Xerox copies of manuscripts folios. The author index is also included in the catalogue and contains the names of some prominent Nepalese Buddhist scholars.

Āsā Saphu Kuthī

The contribution of Āsā Saphu Kuthī to the collection and preservation of Medieval manuscripts of Nepal is of immense significance and is therefore praiseworthy. This collection contains It has both Hindu and Buddhist manuscripts. Prem Bahadur Kamsakar, who donated his entire collection of manuscripts to the Āsā Saphu Kuthī, established it. Likewise, Ian Alsop and Dharma Ratna Vajrācārya donated 802 and 608 manuscripts respectively. Other individuals also donated manuscripts to the archives. Later, a Japanese team led by Kajumi Yosijaki assisted in cataloguing the collection.

Like the others, Mss in the Āsā Saphu Kuthī archives are written in the Sanskrit, Newāri, Hindi, Tamil and English languages, but the scripts are Newāri, Bhujimol, Ranjana and Devnāgari Scripts. Most of the Buddhist manuscripts in this collection are written in Sanskrit. The manuscripts were all copied at different times by the scribes. The manuscripts usually contain the phrase - *Yatha dr̥stam tatha likhitam maya* (written as it is seen),

which obviously means that this particular manuscript is the copy of another manuscript, which was either an original or a copy. The manuscripts at Āsā Saphu Kuthí cover a wide variety of subjects such as Avadāna (914 to 1069 NS), Dhārani (584-1064 NS), Stotra (NS 476- 1056 and 1069 NS), lexicon (Dharmasarasamuccaya, Dharma Sangraha), Samadhi (NS 1024-1057, 1974 BS), Philosophy (NS 761- 1089), *Purāna*, Ritual Songs (*caca*), Prose narratives (Vrata, Lalitvistara, Svayambhū Purāna), Sutra and Tantra. Three catalogues have been published so far, but the archives were started with a type written draft list of manuscripts possessed by Āsā Saphu Kuthí pioneer Mr. Prem Bahadur Kasa.³² This list is considered by scholars to be of great importance.

The published catalogues of the archives were compiled by Charles Novak,³³ Janak Lal Vaidya, Prem B. Kamsakar³⁴ and Raja Śākya.³⁵ The first catalogue, which was edited by Charles

³². The preliminary list of Prem Bahadur Kansakar mentioned by Sigfried Lienhard and Thakurlal Manandhar is very important because it was the microcosm of present day Āsā Saphu Kuthí. The catalogue is entitled: Prem Bahadur Kamsakar, *A Catalogue of Newari Manuscripts in Personal Collection*, (unpublished type written). Kathmandu, 1978. Quoted in > Sigfried Lienhard and Thakur Lal Manandhar, *Nepalese Manuscripts*, Pt. 1 (Newari and Sanskrit), Stuttgart, Franz Steiner Verlag Wiesbaden GMBH, 1988, p. XXV.

³³. Charles M. Novak, *Catalogue of Selected Buddhist Manuscripts in Āsā Saphu Kuthí*, Kathmandu: Āsā Saphu Kuthí, 1986, pp. 1-36.

³⁴. Janaklal Vaidya and Prem B. Kamsakar, *Āsā Saphu Kuthí ya Abhilekh Grantha ya Varnanatmak Dhala*, Kathmandu: Cvasapasa, 1991, pp. 1-456.

³⁵. Raja Shākya, *Asasaphu Kuthiya Saphudhala*, Kathmandu: Āsā Saphu Kuthí Guthi, 2000, pp. 1-24 (Buddhist only pp. 1-84). This

Novak, is brief and only contains some of the manuscripts donated by Dharma Ratna Vajrācārya to Āsā Saphu Kuthí. As is mentioned in the book itself, it was prepared for an exhibition during the conference of the World Fellowship of Buddhists which was held in Kathmandu in 1986. The catalogue compiled by Janak Lal Vaidya and Prem B. Kamsakar is more detailed than this one, and both Hindu and Buddhist manuscripts are included in it. Each entry has information in both Newāri and English. The following details are provided in the catalogue -Microfilm Run No., catalogue No., Buddhist Library- Japan No., subject of the manuscript, religion, language, script, kind of paper, size, number of fol., lines written on a folio, complete or incomplete and remarks on the present condition of fol. as well as a brief description of the subject that the manuscript deals with. The manuscripts are written either in one language or in mixed language.³⁶

The catalogue edited by Raja Śākya has more entries of Āsā Saphu Kuthí manuscripts, and contains both Hindu and Buddhist entries. There are 1686 Buddhist manuscript entries, which cover themes such as philosophy (32), ritual (453), Avadāna (204), *Carya* (105), *Tantra* (212), *Stotra* (230), Dhārani (320), *Mahatmya* (39), *Vinaya* (2) and Sutra (70). The Avadāna has the largest number. Nepalese Buddhists' emphasis on story, Dhārani and *Stotra* recitation has had a direct impact on the proliferation of these texts in Nepalese society. Less emphasis has been placed on

catalogue is the most recent and was updated by comparing it to two other catalogues of manuscripts published by the *Guthi*.

³⁶. Vaidya *et al.*, f. n. no. 34, pp. 398-399.

the Sutras and philosophical studies, so people are less interested in these classical religious books.

This catalogue also identifies the parts, characteristics, and condition of manuscript folios.³⁷

H. P. Shastri's Catalogue of Bir Library Manuscripts

Pandit Har Prasad Shastri of the Asiatic Society of Bengal is a pioneer in the study of Buddhist and Hindu Nepalese manuscripts. He came to Nepal in 1898-99 upon the recommendation of Cecil Bendall in order to study manuscripts at the Durbar Library in Kathmandu, accompanied by the latter and Pandit Binod Bihari Bhattacharya. At that time, Shastri studied the literary portion of Sanskrit manuscripts. He also published notes on Nepalese manuscripts in the *Journal of the Asiatic Society of Bengal*,³⁸ and later published another article about a similar topic.³⁹

He again came to Nepal in 1907 to study manuscripts with Ram Lal Kanji Lal, a famous Indian Sanskritist, Pandit Asutosh Tarakatirtha, and his son Santosh Bhattacharya. Shastri examined thousands of palm-leaf manuscripts written in the Gupta, ancient Newāri, ancient Bengali and other ancient scripts, and together with his companions examined ancient Bengali songs and commentaries from the Nepalese collection. Shastri also published two catalogues of Nepalese manuscripts,⁴⁰ some of their

³⁷. Shakya, f. n. no. 35.

³⁸. Hara Prasad Shastri, 'Notes on palm Leaf Manuscripts in the Library of H.E. Maharaja of Nepal', *Journal of the Asiatic Society of Bengal*, Vol. LXVI, Calcutta: 1897, pp. 310-316.

³⁹. Shastri, f. n. no. 7B, pp. 39-40.

⁴⁰. a) H. P. Shastri, *A Catalogue of Palmleaf and Selected Paper manuscripts Belonging to the Durbar Library Nepal*, Vol.I, Calcutta:

entries contain English notes in the body of the catalogue. The first volume of the catalogue contains both Hindu and Buddhist manuscripts, which were copied from the 11th century onwards. Various kinds of information have been provided about the manuscripts in different sections of the catalogue, which lists 14 Buddhist manuscripts dealing with philosophy, Sutra, Mandala, Avadāna and Jātaka, Bodhicaryāvatāra and Sādhana.⁴¹ Details about the script, date, ruling kings, number of folios etc. are included in it. Certain manuscript contain details on size of folio, total lines in a folio, total number of verses, script, date, appearance and remark.

Volume II of the catalogue includes more than 100 Buddhist manuscripts, which cover a wide variety of themes such as logic, philosophy, commentary, tantra of four groups, rituals, Dhārani, Sutra, Avadāna, Sādhana, Vrata Vidhi, and so on.⁴² All the Buddhist entries contain information regarding index number, title, number of folios, size, lines on a page, script, date, type of writing (prose or verse), comments and link with other catalogues (such as that of Mitra). The manuscripts also contain details about the beginning and ending words and colophons in original Sanskrit. This catalogue is the result of Shastri's visit to Nepal in 1907 during which he meticulously examined the manuscripts of his disposal at the Bir Library of Nepal. He is credited with having provided a brief description of tantra such as Kālacakratantra,

1905, pp.1-273; H.P. Shastri, *A Catalogue of Palm-leaf and Selected Paper Manuscripts Belonging to the Durbar Library- Nepal*, Vol. II, Calcutta: Batist Mission Press, 1915, pp. 1-249

⁴¹. *Ibid*, (f. n. no. 40.A).

⁴². *Ibid*, (f. n. no. 40B), pp. 1-249.

Vajrāvali tantra, Heruka tantra, Candamahārośana tantra, Cakrasambhara, Vajrayogini Sāadhanā, Yogaratnamālā, Dakinīgāthāsambhara, Prajñopāya, Aryamanjuśrīnāma tantra, Samputodbhava, Yoginijāla tantra, Yogāmbhara vidhi, Acāryakriyāsamuccaya and Guhyasamādhi tantra.

Pandit Hara Prasad Shastri's work is not limited to these two compilations relating to the Bir library manuscripts. He also published another catalogue about the Buddhist manuscripts preserved at the Asiatic Society of Bengal.⁴³ Many of those manuscripts, which were collected in Nepal by Brian H. Hodgson during his tenure at the British Residency in Kathmandu, were donated to institutions in India and Europe. Many Mahāyāna texts such as Āḍkikarmavidhi, Devapratimālaksana, Buddhacarita, Pākavidhi, Kāvya, Vajrasattvapārājikā, Manjuśrīpārājikā, Tārāpārājikā, Subhāsitaratnākara, Caityapudgala Bhattārakoddesa, Caityāratnānusamsa and Dharmakośa are described in the preface of the catalogue. The manuscripts that were listed in both catalogues were later transferred to the National Archives, where they remain until the present. They have all been microfilmed by the NGMPP.

Due to the importance of Nepal's Sanskrit Buddhist manuscripts in the study of the Mahāyāna / Vajrayāna tradition, foreign scholars were very eager to acquire them. Many Buddhist scholars thoroughly examined the manuscripts and later published catalogues on them. At present, various educational centers in

⁴³. Hara Prasad Shastri, *A Descriptive Catalogue of Sanskrit manuscripts in the Government Collection Under the Care of Asiatic Society of Bengal*, Vol. 1, Calcutta, 1977.

England, Japan, France. Germany, Russia, Tibet, the U.S.A. and India have a very good collection of Nepal's Buddhist Sanskrit manuscripts.

Britain

The transfer of Nepalese manuscripts to foreign countries and the interest of foreign Sanskritists and Buddhist scholars finally resulted in the publication of catalogues on Nepal's Buddhist Sanskrit manuscripts. British scholars such as Brian H. Hodgson, Daniel Wright, Cecil Bendall and G.H.D. Gimlette collected Buddhist and Hindu manuscripts from Nepal. In 1876, E. B. Cowell and J. Eggeling published an article on Hodgson's manuscripts deposited at the Royal Asiatic Society of London, entitled - *Hodgson Collection in the Royal Asiatic Society*.⁴⁴ Altogether eighty manuscripts are listed in this catalogue. William Wilson Hunter also published a catalogue on Hodgson's manuscripts.⁴⁵ Hunter, in his famous book about British Resident Brian H. Hodgson, which is entitled *Life of Brian Houghton Hodgson* mentioned the Hodgson collection as well as some other catalogues based on other scholars' collections.⁴⁶ Hodgson presented his collection of Nepalese manuscripts to various libraries in India and Europe, such as India office library,⁴⁷ Asiatic

⁴⁴ The Catalogue Entitled: E. B. Cowell and J. Eggeling, *Catalogue of Buddhist and Sanskrit Manuscripts in the Possession of the Royal Asiatic Society* (Hodgson Collection), London: Hartford, S. Austin & Sons, 1875, pp. 1-56. - See Appendix 4 for manuscripts titles.

⁴⁵ W.W. Hunter (Comp.), *Catalogue of Sanskrit manuscripts Collected in Nepal by Brian Houghton Hodgson*, London: Trubner, 1881.

⁴⁶ W.W. Hunter, *Life of Brian Houghton- British Resident at the Court of Nepal*, London: John Murray, 1896, pp. 337-356.

⁴⁷ *Ibid.*

Society of Paris,⁴⁸ Bodleian library,⁴⁹ Asiatic Society of Bengal⁵⁰ Eugene Burnouf collection,⁵¹ and Fort William College Library at Calcutta.⁵²

Various scholars have studied the manuscripts collected by Hodgson and published catalogues on those manuscripts. Moriz Winternitz and Arthur Berridale Keith also published a catalogue of Sanskrit manuscripts deposited at the Bodleian Library, which is the same library to which Premier H.R.H. Maharaja Chandra Shumsher donated several volumes of manuscripts when he received honorary degree of *Doctor of Civil law* from Oxford University.⁵³ This catalogue does not mention his donation, but 7 volumes of Hodgson's manuscripts are mentioned.⁵⁴ It consists of Lalitvistara, Astaśāhasrikā Prajñāpāramitā, Kārandvyuha, Svayambhū Purāna, Sukhāvativyuha, Pancaraksā, Dhārani Sangraha, Avadāna and Ekallavira Candamahārośana tantra. These are very important books of Newār Buddhist tradition. This catalogue gives detailed information on individual manuscripts which includes: title, contents of the manuscripts, beginning words, list of chapters (*Parivartas*), colophon, details of the folios (size, material, colour,

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² *Ibid.*

⁵³ Landon, f. n. no. 10, pp. 123-124.

⁵⁴ Moriz Winternitz and A.B. Keith, (Comp), *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, Vol. II, Oxford, Clarendon Press, 1905, pp. 248-263. In Addition to Hodgson manuscripts, this catalogue also contains Nepalese Buddhist manuscripts donated by A. F. R. Hoernle and, W.H. Mill, to Bodleian Library.

total number), date, name of the scribe, script used, name of other identical manuscripts, and present status of manuscript folios.

Similarly, the Hodgson collection at Bodleian is also listed by Prof. Theodor Aufrecht in his catalogue and supplies relevant information about folio numbers, titles and type of the manuscript.⁵⁵ Aufrecht edited another catalogue, which was published in 1869. It has listed Sanskrit manuscripts preserved at Trinity college in Cambridge.⁵⁶ Hodgson also donated 30 manuscripts to the India Office Library, which are listed in J. Eggeling's catalogue.⁵⁷ The India Office Library has a invaluable collection of historical documents and manuscripts from Nepal. Tawney and Thomas also edited a catalogue of Sanskrit manuscripts at the India office Library. William Jones and Burjorjee S. Ashburner collected those manuscripts, which were transferred to the India Office Library from the Royal Society of London in 1876 A.D.⁵⁸

⁵⁵ Theodor Aufrecht, *Catalogues Codd Sanscriticorum Bibliothecae Bodleianae*, Oxford, 1864; Also see, Hunter, f. n. no. 46, pp. 348-349.

⁵⁶ Theodor Aufrecht, *A Catalogue of Sanskrit manuscripts in the Library of Trinity College*, Cambridge: Deighton, Bell and Co. 1869, pp. 1-111.

⁵⁷ J. Eggeling (ed.), *Catalogue of Sanskrit manuscripts in the Library of India Office*, Vol. I, Pts. 1-3, and 5-7, London: 1887-1904; E. Windische and J. Eggeling, *Catalogue of Sanskrit manuscripts in the Library of India Office*, Vol. I, Pt. VI, London, 1887-1904.- Also see: India Office Library and Records (ed.), *Report for the Year 1976*, London: Foreign and Commonwealth Office, 1978, p. 108.

⁵⁸ Charles Henry Tawney and Fredrick W. Thomas (ed), *Catalogue of Two Collection of Sanskrit Manuscripts*, London: Exre and Spottis woods, 1903, pp. 1-60.

Hodgson's donation to the India Office Library played a very significant role in Indological studies. The volumes of manuscripts donated to the Asiatic Society of Bengal were procured in Nepal. Various catalogues and articles on those manuscripts have already been published. Rajendra Lal Mitra is the pioneer who studied those manuscripts. His monumental work on Nepalese manuscripts was of immense significance in the study of Buddhist Sanskrit literature. He wrote a book after examining 85 volumes of Nepal's Buddhist manuscripts at the Asiatic Society of Bengal.⁵⁹ This book is also a kind of catalogue which gives information about title, substance, paper size, folio number, total lines in a folio, extent in *Slokas*, script and date of each manuscript. The analytical description and testimonial narratives of each manuscript follow it. The most important feature of this book is that the author has given descriptive as well as critical remarks in English about each document. This is perhaps the highest achievement of Hindu scholarship in 19th century India.⁶⁰

Furthermore, Rajendra Lal Mitra also prepared a catalogue of other manuscripts in the possession of the Royal Asiatic Society of Bengal. The manuscripts, which were originally donated by Hodgson to the college of Fort William in Calcutta were later forwarded to the society. Rajendra Lal's catalogue lists ninety five manuscripts altogether.⁶¹ Pandit Hara Prasad Shastri

⁵⁹ Rajendra Lal Mitra, *Sanskrit Buddhist Literature of Nepal*, Calcutta: Sanskrit Pustak Bhandar, 1972, pp. 1-314.

⁶⁰ Hunter, f. n. no. 47, p. 267.

⁶¹ Rajendra Lal Mitra, *A Descriptive Catalogue of Manuscripts in the Library of Asiatic Society of Bengal*, Pt. 1, Calcutta: 1877.

also prepared another catalogue of manuscripts entitled *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection Under the Care of the Asiatic Society of Bengal*.⁶²

Hodgson also donated manuscripts to the Asiatic Society of Paris, and presented some volumes of manuscripts to Prof. Eugene Burnouf also. The latter has listed fifty nine manuscripts in his catalogue.⁶³ According to the *Journal Asiatique*, 64 manuscripts were handed over to the *Societe Asiatique de Paris*.⁶⁴ Hunter stated that twenty four of Hodgson's manuscripts were received by the *Societe Asiatique*.⁶⁵ Hodgson's painstaking efforts to collect manuscripts in Nepal was so important that eleven catalogues have already been published about his Nepalese manuscript collections in India, France and Britain. Those manuscripts proved to be invaluable in the study of Mahāyāna and Vajrayāna Buddhism. Many European and American Buddhist scholars as well as Sanskritists have studied manuscripts in his collection.

Cecil Bendall, a Professor of Sanskrit at the Cambridge university, is one of the most famous British scholars who studied Nepalese Buddhist manuscripts thoroughly. He was especially concerned with the study of Sanskrit Buddhist manuscripts. He

⁶² Shastri, f. n. no. 43.

⁶³ E. Burnouf, *Catalogue des Livres Imprimés et Manuscrits*, Paris: 1854, pp. 330-336.

⁶⁴ Catalogue des Livres Buddhiques, Ecrits en Sanskrit, que M. B.H. Hodgson a fait copier au Nepal pour La Comte de la Societe Asiatique et qui ont etc. presentes au conseil dans sa seance du 14 Julliet 1837, *Journal Asiatique* III me Serie Tome V, 1837, pp. 296-98.

⁶⁵ Hunter, f. n. no. 46, p. 353.

visited Nepal several times for this purpose. Once when he traveled to Nepal, he was accompanied by H. P. Shastri. They studied manuscripts at the Darbar library together. Bendall concentrated on historical and archaeological aspects of Buddhist manuscripts and rendered invaluable contribution in the study of the Buddhist manuscripts of Nepal.⁶⁶ During his mission, in the winter of 1884-85, he not only studied manuscripts but also collected several volumes of Buddhist manuscripts in Nepal.⁶⁷ Bendall's greatest contribution is the publication of a catalogue of Nepalese manuscripts preserved at the Cambridge University archive⁶⁸ and the British Museum.⁶⁹ A supplementary catalogue was also published later.⁷⁰ He also wrote about the Buddhist manuscripts collected by G.H.D. Gimlette in Nepal, and published its account in the Journal of the Royal Asiatic Society of London in 1888.

The University of Cambridge procured great deal of manuscripts from Daniel Wright, who was a surgeon at the British Residency in Kathmandu from 1873 to 1876. Most of the manuscripts he collected are original.⁷¹ The catalogue gives

⁶⁶ Landon, f. n. no. 53.

⁶⁷ Bendall, f. n. no. 2, pp. 46-48.

⁶⁸ Cecil Bendall, *Catalogue of Buddhist Sanskrit manuscripts in the University Library- Cambridge*, Cambridge: The University Press, 1883, pp. 1-207.

⁶⁹ Cecil Bendall, *Catalogue of the Sanskrit manuscripts in the British Museum*, London: Gilbert and Rivington, 1902, pp. 1-261.

⁷⁰ Esdaile, Arundell, *The British Museum Library A short History and Survey*, London: George Allen and Unwin, 1948, p. 80.

⁷¹ A list of manuscripts donated to the University is reproduced by Dr. Daniel Wright in his book; Daniel Wright, *History of Nepal*

detailed, annotated information about each manuscript. The entries in this catalogue are mainly Buddhist Sanskrit manuscripts. However, very few manuscripts are based on Hindu themes. All the manuscripts have been labeled with an identification catalogue number suffixed with alphabets - Add (additional) starting from ADD 865. Altogether there are two hundred forty six entries of Buddhist Sanskrit manuscripts. The following details of each manuscript is provided: catalogue number, type of folio, number of leaves, total lines in a folio, size of the folio, script, date with A.D. equivalent., title of the manuscripts, a brief note on present status of folios, relations with other entries, ending words, frame narrative, colophon, and name of the scribe. This catalogue records Buddhist manuscripts especially the Avadāna, Sutra, Tantra, Stotra, Dhārani, Jātaka, Vidhi, Cacā, Śāstra and commentaries. Wright donated manuscripts not only to the University of Cambridge but also to the British Museum, the German Oriental Society at Halle, the University Library of Berlin, the University Library of St. Petersburg and the Library of the Imperial Academy of St. Petersburg.

Daniel Wright purchased manuscripts with the help of Pandit Gunananda and other Vajrācāryas of Kathmandu and Patan. Those manuscripts were written on palm leave folios and Nepali paper. Bark of birch was used to write charms. In addition to ordinary ink gold or silver dust were also used to write Buddhist manuscripts. The paper for this purpose were dyed

Translated from Parvatiya, Calcutta: Sushil Gupta, 1958, pp. 202-208. See appendix No. 12.

black.⁷² The manuscripts collected so far have covers which were painted with red vermilion powder. It proves that the Nepalese owners devotedly worshipped those documents while in their possession. In fact, the owners of the manuscripts sold them which they used to worship at their homes. It is likely that they replaced the old manuscripts with new ones after they sold them to him and continued worshipping.

In addition to these catalogues, some other British editors also published several other catalogues dealing with Nepalese Buddhist manuscripts. Ernst Haas edited a catalogue of Sanskrit and Pāli manuscripts belonged to the British Museum collection.⁷³ Arthur Berridale Keith edited and published the catalogue of Sanskrit and Prākṛit manuscripts kept in the Indian Institute Library at Oxford.⁷⁴ H. H. Wilson also compiled a brief catalogue of all the manuscripts in his collection, which he later gave to the Bodleian Library.⁷⁵ At present, various other institutes in Britain also possess Nepalese Sanskrit Buddhist manuscripts. Various short catalogues of those collections were also published. Of these *The Catalogue of School of Oriental and African Studies* and the *Catalogue of Osmolian Museum of London* are noteworthy.⁷⁶

⁷² *Ibid*, pp. 219 - 220

⁷³ Ernst Haas, *Catalogue of Sanskrit and Pāli Books in the British Museum*, London: Trubner & Co., 1876.

⁷⁴ Arthur B. Keith (Comp) *A Catalogue of the Sanskrit and Prakrit manuscripts in the Indian Institute Library*, Oxford, Clarendon Press, 1903, pp. 1-99.

⁷⁵ Horace Hayman Wilson, *Professor Wilson's Sanskrit Manuscripts Now Deposited in the Bodleian Library*, Oxford, 1912, pp. 1-20.

⁷⁶ See for details Binayak Lohani, *Belayati Sangrahalayama Raheka Nepal Utpattika Puratatvik Samagriharu* (Unpublished M. A.

In addition to these catalogues of Nepalese Buddhist manuscripts which are kept in different institutes in Britain and India, other catalogues were also published in French recording similar collections preserved in France. The *Journal Asiatique* has published an important article on the Nepalese manuscripts kept in the Societe Asiatique in Paris. It lists sixty four titles, and the handwritten list of Hodgson's donation to the Societe Asiatique Paris. Altogether 88 manuscripts were donated by Brian H. Hodgson. Another article about those manuscripts was published in French in 1837 under the title of *Catalogue des livres Buddhiques, Ecrits En Sanskrit que M B. H Hodgson a fait copier au Nepal pour la comte de la Societe Asiatique et qui ont etc. presente au conseil sa seance (du 14 Julliet 1837)*.⁷⁷

Likewise, A. Foucher examined the manuscripts of Institute of France during the last decade of the 19th century and prepared an informative catalogue on them.⁷⁸ Another catalogue published by A. Cabaton in French in 1907 deals with the Sanskrit manuscripts of Bibliotheque Nationale.⁷⁹ During the course of time, other catalogues were also published in French listing

Thesis submitted to the Central Department of NeHCA, Tribhuvan University), Kathmandu, 2049, pp. 47-50.

⁷⁷ It was published in - *Journal Asiatique* III me serie Toma IV, 14th Julliet 1837, pp. 296-298.

⁷⁸ A Foucher, *Catalogue de Peintures Nepalaises et tibetaines de la collection B.H. Hodgson a la Bibliotheque de l' Institut de France*, Paris, 1897.

⁷⁹ A. Cabaton (ed.), *Catalogue Sommaire des manuscrits Sanscrits et plais de la Bibliotheque Nationale- Fascicule Manuscrits Sanscrits*, Paris, 1907.

various French collections of Buddhist Sanskrit manuscripts from Nepal.⁸⁰

Prof. Eugene Burnouf was a noted Sanskrit scholar in France. Hodgson, recognizing his scholarship personally presented him with 59 Buddhist manuscripts of Nepal. Later, Burnouf prepared a catalogue of the manuscripts in his possession.⁸¹

Some Nepalese manuscripts are also kept in the German Oriental Society and the University Library of Berlin. Daniel Wright donated some manuscripts to these institutions. Later, in the nineteen seventies, the German Oriental Society developed a greater interest in Buddhist, Hindu and Tibetan manuscripts available in Nepal. The Nepal Research Center established by Germans with the help of German Oriental Society in Kathmandu started the project of microfilming manuscripts. Altogether it microfilmed almost 1,75,000 manuscripts. The State Library of Berlin (Staats Bibliothek Preussischer Kulturbesitz - Berlin) also possesses Nepalese manuscripts. Sigfried Lienhard and Thakur Lal Manandhar edited a catalogue on the collection.⁸² It lists both Hindu and Buddhist manuscripts. Ninety two Buddhist manuscripts are described so far in this catalogue, which covers the themes such as Vrata, Avadāna, Purāna, Sutra, Dhārani, Tantra, Vidhi, Pujā, Sanskāra, Caryā, Stotra, and

⁸⁰ J. Filliojat, *Catalogue du fonds Sanscrit de la Bibliotheque Nationale*, Vol. 1, Paris, 1940.

⁸¹ Burnouf, f. n. no. 63.

⁸² Sigfried Lienhard and Thakur Lal Manandhar (ed.), *Nepalese Manuscripts* Pt. 1, (Newari and Sanskrit), Stuttgart, Franz Steiner Verlag Wiesbaden GMBH, 1988.

astrology. Every manuscript in the catalogue carries technical details such as type of the paper, total number of folios, size, lines in a folio, script, date, current number, opening words, and the colophon.

Jahnert and Poti also edited a catalogue of Sanskrit manuscripts, which was published in German, and concerns . This catalogue is mainly concerned with Indian Sanskrit manuscripts.⁸³ Pischel studied Nepal's Buddhist manuscripts at the German Oriental Society. Consequently, he prepared a detailed catalogue on them.⁸⁴

Some information about Nepal's ancient tradition of manuscripts writing, etc., is also provided in the book entitled 'Ancient Papers of Nepal', which was published in Copenhagen in 1972.⁸⁵

The Institute for the Advanced Study of World Religions (IASWR) at New York published a very important catalogue on Buddhist Sanskrit manuscripts. It is a very reputed organization that has carried out several researches on world religions. This highly prestigious organization has also made greater contribution in the field of Buddhist studies. It has collected Nepal's Buddhist Sanskrit manuscripts either in microfilms or in other forms.⁸⁶

⁸³ Kl. L. Jahnert and N.N. Poti, *Indische and Nepalische Handschriften*, Teil 2, Weisbaden, 1970.

⁸⁴ R. Pischel, *Katalog der Bibliothek der Deutschen Morgenlandischen Gesellschaft*, Leipzig, 1881: Also See: Bendall, f. n. no. 68, pp. LV-LVI.

⁸⁵ J. Trier, *Ancient Paper of Nepal*, Copenhagen, 1972.

⁸⁶ IASWR (ed.), *Buddhist Sanskrit Manuscript*, New York, Institute for Advanced Studies of World Religions, 1975.

Japan

Some Japanese scholars were very much interested in Buddhist manuscripts of Nepal. As a matter of fact, they showed a keen interest to survey it. Ven. Ekāi Kāwāguci and Prof. J. Tākākusū of the University of Tokyo collected Buddhist Sanskrit manuscripts in Nepal. At present, Nepalese manuscripts are kept at the University of Tokyo Library, Kyoto University archive, Buddhist Library of Nagoya, Toyo Bunko, Tokai University Library and the Taisho collection. The Buddhist Library of Nagoya has several thousand microfilms of Buddhist Sanskrit manuscripts of Nepal. Several catalogues on Nepalese Buddhist manuscripts have already been published in Japan. Taisho University has published a brief catalogue on Buddhist manuscripts of Bir Library in Kathmandu.⁸⁷ The Ven. Ekāi Kāwāguci and Prof. J. Tākākusū also prepared a hand written notebook which is at Tokyo University. It lists the manuscripts in collection of Tokyo University.⁸⁸ Later, Matsunami Sieren edited a catalogue of Nepalese Buddhist manuscripts preserved in the Tokyo University Collection.⁸⁹ The other catalogue published in Japan is about the extended collection of microfilms of Nepalese Buddhist Sanskrit manuscripts at the Buddhist Library - Nagoya.⁹⁰

⁸⁷ Taisho University, f. n. no. 30, pp. 55-84.

⁸⁸ 'Note Books Named Catalogue of the Kawāguchi Tākākusū Collection of Sanskrit manuscripts Possessed by Tokyo University Library (Handwritten), n. d.

⁸⁹ Matsunami Sieren, *Catalogues of the Sanskrit Manuscript in the Tokyo University Library*, Tokyo: Suzuki Research Foundation, 1965, pp. 1-386.

⁹⁰ Hidenobu Takaoka (ed.), *A Microfilm Catalogue of the Buddhist Manuscripts in Nepal* Vol. 1, Nagoya, Buddhist Library, 1981, pp. 1-120.

The catalogue of the University of Tokyo Library has five hundred eighteen entries of Nepalese Buddhist manuscripts. All the entries are classified according to the following types - Sutra (29), Avadāna (36), Tantra (85) Dhārani (460) and Śāstra (28). It also lists eighty nine non-Buddhist manuscripts. Prof. Tākākusū has donated 180 volumes of Nepalese manuscripts, which he collected in Nepal during his trip in 1913 A.D. Ven. Kāwāguci donated remaining volumes to the library in 1915. All the entries in this catalogue are classified into six main groups according to the theme of each manuscript. The individual entries also carries information regarding - short description of the manuscript, title, appearance, property, folios, lines in a folio, size of the folio, manuscript number, date of transcription, script, beginning words, and the frame narrative. In addition to this details, each manuscript refers to other published catalogues in which identical titles are listed. The catalogue numbers of Taisho and Peking editions are also included in each manuscript in this catalogue. If any title exists in Chinese, this information is also included with other details in each manuscript. This catalogue tried to show how the manuscripts entries are related to manuscripts at the Bir Library collection (Nepal) or at the Royal Asiatic Society at Kolkata. Another important information provided so far is the details on the chapters of the manuscript.

The catalogue of the Buddhist Library of Nagoya has nine sections according to the theme of manuscripts. Almost every kind of Buddhist Sanskrit manuscripts are included in this catalogue. Those Sanskrit manuscripts were microfilmed by the team of the Buddhist Library in Nepal Those texts are very

important in the study of Mahāyāna Buddhism. The catalogue was prepared for the purpose of preserving Nepal's Buddhist heritage and preventing it from losing its tangible and intangible cultural assets which have been enriched by Nepal's history and religious and cultural excellence.⁹¹ The fact that Newārs are losing interest in traditional and religious life and values, rites are no longer being passed on precisely. The tradition of Master-disciple relationship has already broken in Newār Buddhism. The literary tradition of copying manuscripts also doesn't exist as before. In such a situation, preparation of these catalogues have proved to be of great help in the preservation of Buddhist religious and cultural heritage of the Newār Buddhists of Nepal. The Buddhist Library catalogue has entries on Sutra, tantra, Dhārani, Vidhi, and other Buddhist themes as well as entries on Bouddha Śāstra. Each entry contains the details on - script, date, language, material and form of manuscripts, type of paper, size, total number of foios, size of the folio, total lines in a folio, miniatures paintings and microfilm reel number.

Taisho University also rendered invaluable services in the collection of Buddhist literature, Tibetan Tripitaka, etc. and also published some catalogues. It has published a catalogue on the Buddhist Sanskrit manuscripts in the Bir Library collection in Nepal.⁹²

⁹¹ *Ibid*, p. III

⁹² Taisho University, f. n. no. 30, pp. 55-84.

Tokai University published another catalogue on Buddhist Sanskrit manuscripts.⁹³ In addition to these catalogues, two other important catalogues of Nepal's Buddhist manuscripts were published in Japan.⁹⁴ All the catalogues published in foreign countries include information on Nepalese manuscript collections in those countries.

List of Catalogues

Here are two lists of catalogues compiled so far. The first group of published catalogues are about the manuscripts preserved in Nepal, and the second type of catalogues include information on Buddhist Sanskrit manuscripts of Nepal that are preserved at different archives and libraries in foreign countries.

Catalogues of Buddhist Manuscripts in Nepal

1. *A Tentative List of Manuscripts in the Possession of Keśar Library*, Kathmandu: Keśar Library (Hand written).
2. Buddhi Sagar Sharma (ed.), *Sanskshipta Sucipatram*, Kathmandu: Bir Pustakalaya, 2020.
3. Buddhist manuscripts of the Bir Library, *Memoires of Taisho University*, No. 40, Sanskrit Seminar Taisho University, 1955.
4. Charles M. Novak, *Catalogue of Selected Buddhist Manuscripts in Āsā Saphu Kuthí*, Kathmandu: Āsā Saphu Kuthí, 1986.

⁹³ Yutaka Imamoto, 'Catalogue of the Buddhist Sanskrit Manuscripts in the Library of Tokai University', *Preceding of the Faculty of Letters*, Vol 2, Tokyo: Tokai University, 1960.

⁹⁴ (a) Gajin Nagao, *Buddhist manuscriptsText of Kathmandu* (in Japanese- Presented to Dr. Iwai in his seventieth birth day, 1963.(b) Kiyotaka Goshima and Keiyo Noguchi (ed), *A Succinct Catalogue of the Sanskrit Manuscripts in the Possession of the Faculty of Letters*, Kyoto: Kyoto University Press, 1983.

5. Devi Prasad Lamsal (ed.), *Bouddha Sucipatra*, Vol. IV, Kathmandu: Nepal National Library, 2024.
 6. Devi Prasad Lamsal (ed.), *Sucipatram* Vol.1, Pt.1, Kathmandu: Nepal National Library, 2021.
 7. Hara Prasad Shastri, "Notes on palm Leaf Manuscripts in the Library of H.E. Maharaja of Nepal", *Journal of the Asiatic Society of Bengal*, Vol. LXVI, 1897, Calcutta.
 8. Hara Prasad Shastri, "On a Manuscript of the Astaśāhasrika Prajñāpāramitā Written in Nālandā and Discovered in Nepal", *Journal of Asiatic Society of Bengal*, 1899, Calcutta.
- Hara Prasad Shastri, *A Catalogue of Palm- leaf and Selected Paper Manuscripts Belonging to the Durbar Library Nepal*, Vol. I, Calcutta: 1905.
- Hara Prasad Shastri, *A Catalogue of Palm-leaf and Selected Paper MSS Belonging to the Durbar Library- Nepal*, Vol. II, Calcutta: Baptist Mission Press, 1915.
- Jagannath Upadhyaya and Sukadeva Sharma (Comp.), *Sucipatra Boudha Visayak Granthabaruko* Vol. I, Kathmandu: National Archives, 2054.
- Janaklal Vaidya and Prem B. Kamsakar, *Āsā Saphu Kuthī yā Abhilekh Grantha yā Varnanatmak Dhala*, Kathmandu: Cvasapasa, 1991.
- Mitutoshi Moriguchi, *A Catalogue of the Buddhist Tantric Manuscripts in the National Archives of Nepal and Keśar Library*, Tokyo: Sankibou Busshorin, 1989.
- Prem Bahadur Kamsakar, *A Catalogue of Newāri Manuscripts in Personal Collection*, (Unpublished type written). Kathmandu, 1978.
- Purna Ratna Vajrācārya, *Brihat Sucipatram*, Vol. VII, Pt.1, Kathmandu: Bir Library, 2021.

Raja Śākya, *Āsā Saphu Kuthí ya Saphu Dhala (A Short Catalogue of Āsā Archives)*, Kathmandu: Āsā Saphu Kuthí Guthi, 2000 (Buddhist only Pp.1-84).

Sucipatram- Jyotish Vishaya, VolIII, Pt.1, Kathmandu: Nepal National Library, 2021.

Catalogues of Nepalese Manuscripts in Foreign Archives

‘Catalogue des Livres Buddhiques, Ecrits en Sanskrit, que M. B.H. Hodgson a fait copier au Nepal pour La Comte de la Societe Asiatique et qui ont etc. presentes au conseil dans sa seance du 14 Julliet 1837’, *Journal Asiatique* III me Serie Tome V, 1837.

‘Catalogue of Buddhist Sanskrit Manuscripts in the Possession of the Royal Asiatic Society (Hodgson Collection)’, *Journal of Royal Asiatic Society*, London, 1876.

A Foucher, *Catalogue de Peintures Nepalaises et Tibetaines de la Collection- B.H. Hodgson a la Bibliotheque de l' Institut de France*, Paris, 1897.

A. Cabaton (ed.), *Catalogue Sommaire des manuscrits Sanscrits et Plais de la Bibliotheque Nationale- Fascicule Manuscrits Sanscrits*, Paris, 1907.

Arthur B. Keith (Comp) *A Catalogue of the Sanskrit and Prākṛit Manuscripts in the India Institute Library*, Oxford, Clarendon Press, 1903.

Benoytosh Bhattacharya, *An Alphabetical List of Manuscripts in the Oriental Institute Baroda Vol II, Gaekwad Oriental Series CXIV*, Baroda:

Buddhist Sanskrit Manuscript, New York, Institute for Advanced Studies of World Religions, 1975.

Cecil Bendal, 'Notes on a collection of Manuscripts Obtained by Dr. Gimlette', *Journal of Royal Asiatic Society*, 1886.

Cecil Bendall, *Catalogue of Buddhist Sanskrit Manuscripts in the University Library - Cambridge*, Cambridge: The University Press, 1883.

Cecil Bendall, *Catalogue of the Sanskrit Manuscripts in the British Museum*, London: Gilbert and Rivington, 1902.

Cecil Bendall, *Journey of Literary and Archaeological Research in Nepal and Northern India During the Winter of 1884-85*, New Delhi: Asian Education Series, 1991.

Charles Henry Tawney, Fredrick W. Thomas (ed), *Catalogue of Two Collections of Sanskrit Manuscripts*, London: Exre and Spottis Woods, 1903.

Cowell and J. Eggeling, *Catalogue of Buddhist and Sanskrit Manuscripts in the Possession of the Royal Asiatic Society* (Hodgson Collection), Hartford, S. Austin & Sons, 1875.

E.Windische and J. Eggeling, *Catalogue of Sanskrit Manuscripts in the Library of India Office*, Vol. I, Pt. VI, London, 1887- 1904.

Eggeling, j., (ed.), *Catalogue of Sanskrit Manuscripts in the Library of India Office*, Vol. I, Pts. 1-3, and 5-7, London: 1887-1904.

Ernst Haas, *Catalogue of Sanskrit and Pāli Books in the British Museum*, London: Trubner & Co., 1876.

Eugene Burnouf, *Catalogue des Livres Imprimés et Manuscrits*, Paris: 1854.

Filliojat, *Catalogue du fonds Sanscrit de la Bibliothèque Nationale*, Vol. 1, Paris, 1940.

Hara Prasad Shastri, *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection Under the Care of Asiatic Society of Bengal*, Vol. 1, Calcutta, 1977.

Hiddenobu Takaoka (ed.), *A Microfilm Catalogue of the Buddhist Manuscripts in Nepal* Vol. 1, Nagoya, Buddhist Library- Japan, 1981.

Horace Hayman Wilson, *Professor Wilson's Sanskrit Manuscripts Now Deposited in the Bodleian Library*, Oxford, 1912.

Journal Asiatique III me serie Toma IV, 14th Juillet 1837.

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Matsunami Seiren (comp.), *Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, Tokyo: Suzuki Research Foundation, 1965.

Moriz Winternitz and A. B. Keith, (Comp), *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, Vol. II, Oxford, Claredon Press, 1905.

Note Books Named *Catalogue of the Kāwāguci - Tākakusu Collection of Sanskrit Manuscripts Possessed by Tokyo University Library* (Handwritten, n.d.)

Pischel, *Katalog der Bibliothek der Deutschen Morgenlandischen Gesellschaft*, Leipzig, 1881.

Rahul Sangkrityayann, 'Sanskrit Palm Leaves in Tibet', *Journal of Bihar and Orissa Research Society*, Vol. 21, 1935.

Rajendra Lal Mitra, *A Descriptive Catalogue of Manuscripts in the Library of Asiatic Society of Bengal*, Pt. 1, Calcutta: 1877.

Rajendra Lal Mitra, *Sanskrit Buddhist Literature of Nepal*, Calcutta: Sanskrit Book Depot, 1972, (Reprint of 1882).

Sigfried Lienhard and Thakur Lal Manandhar, *Nepalese Manuscripts*, Pt. 1 (Newāri and Sanskrit), Stuttgart, Franz Steiner Verlag Wiesbaden GMBH, 1988.

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Theodor Aufrecht, *A Catalogue of Sanskrit Manuscripts in the Library of Trinity College*, Cambridge: Deighton, Bell and Co. 1869.

Theodorr Aufrecht, *Catalogues Codd Sanscriticorum Bibliothecae Budleianae*, Oxford, 1864.

W. W. Hunter (Comp.) *Catalogue of Sanskrit Manuscripts Collected in Nepal by Brian Houghton Hodgson*, London: Trubner, 1881.

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CHAPTER V

Conclusion

The traditions of Buddhist scholarship, and development and preservation of Buddhist Sanskrit literature are very important aspects of history of Buddhism in Nepal. The scholarship of Buddhist Newārs during the medieval period is very important aspect of Nepalese Buddhism. Nepal has produced hundreds of eminent Buddhist scholars who rendered invaluable services in the development of Buddhism in the region as well as in writing and copying Buddhist Sanskrit texts.

Nepal's position throughout the history of Buddhism has been of immense significance. Nepal always served as a link between India and Tibet in the development of Buddhism. She also served as a resting place for Tibetan and Indian Buddhist ascetics and scholars who traveled to Tibet or India. For these reasons, Nepal's proximity to India and Tibet provided a favourable ground for Buddhism to flourish. Buddhism became highly developed in Nepal, which was given equal status to Hinduism since the ancient times. The ancient rulers encouraged the growth of Buddhism as a religion in Nepal that promoted peace and happiness.

Buddhism spread to Nepal in ancient times. *Gum Vihāra* is said to have been established during the Kirānta period. Historians believe that it marked the arrival of Buddhism in Nepal. *Gum Vihāra* is proved to be the first Buddhist monastery ever established in Nepal.

It has also been speculated that Buddhism existed in Nepal even before the Kirānta period. However, no historical evidence exist to support this proposition. There has been a popular tradition among the Nepalese writers of Buddhist history

to include elaborate mythological accounts in history writing. Although such accounts do not possess historical validity, they are regarded as very sacred by the Buddhist laity.

Svayambhū Purāna gives an extended and detail account of Buddhist mythology of Nepal. Svayambhū, literally the self sprouted, is related to the origin of Buddhism in Nepal. It is important not because of its mythological accounts but because Svayambhū itself represents the primordial Buddha (*Ādi Buddha*). The Buddhists of Kathmandu valley have preserve the legendary tradition of Buddhism as part of the religious practice itself.

Popular faith and history are different aspects of human society. Faith or beliefs as such do not matter in historical accounts. Although legendary accounts could not authenticate history, they have great deal of social and religious significance. Therefore, it plays important role in the development of religious history. The Nepalese Buddhists of Kathmandu valley laid greater importance to the legendary accounts. The popular legends about Svayambhū Stupa and the visits of the historical Buddha as well as that of Emperor Aśoka to the Kathmandu valley remain very influential in the religious lives of people. However, those accounts are exaggerated. On the other hand, legendary accounts always preceded history of Buddhism of Nepal.

The Lichhavi period occupies important place in the development of Buddhism in Nepal. Hinayāna is said to have entered Nepal around the end of the Lichhavi dynasty. A pre-Lichhavi Vihāra is referred in various historical sources such as Gopālraṅ Vamsāvalī, and other ancient and medieval inscriptions. It was a famous Vihāra during the Lichhavi period especially during the reign of King Māna Deva and Amśuvarma. No

evidence supports the idea that Buddhism came to Nepal during Buddha's lifetime. Buddhism developed in Nepal under the patronage of Lichhavi rulers who made lavish donations to the Buddhist monasteries. Kings Vriśa Deva, Narendra Deva, Śiva Deva, Māna Deva and Amśuvarma promoted Buddhism in Nepal. The royal support made Buddhism very popular in the country. Consequently, both Bhikshu and the Bhikshuni Sangha flourished and operated without any obstacle. Amśuvarma granted Vihāras the same status as that of the Hindu temples. The inscriptions of Paśupati Vajraghar and Yāga bahāl describe the rights and powers delegated to Sri Shiva Deva Vihāra. Similarly, Guthī endowments were established in various other Vihāras. This was a common practice among the Nepalese to accumulate merit. The inscriptions of Chābahil, Hadigāon, Bandāhiti and Musum bahāl mention about Buddhism in Nepal. Therefore, those inscriptions are of prime importance in the study of the history of Buddhism in Nepal.

Lichhavi inscriptions repeatedly refer the term Sangha. It proves that the Buddhist Sangha became very popular during the Lichhavi period. These were very active centers of Buddhism and related activities. Both the Bhikshu Sangha and the Bhikshuni Sangha operated very effectively. The protection granted by ancient Lichhavi rulers had far reaching consequences in the Buddhist history of Nepal. Buddhism became so popular that a large number of Vihāra were established during the Lichhavi period mainly in and around Patan. This period is regarded as the golden period in the history of Nepal. Widespread support for Buddhism among the Nepalese also allowed Buddhism to flourish as a religion along with Hinduism. Mahāyāna Buddhism was practiced in ancient Nepal. The terms such as Vajrayāna

Avalokitesvara, and other Vajrayāna deities are mentioned in ancient inscriptions. These sources prove the existence of Mahāyāna Buddhism at that time.

According to one ancient source, the shrine of Paśupatināth in Kathmandu was once under the control of Buddhists, who considered the shrine to be that of Avalokitesvara, the Bodhisattva of Compassion. It is said that Śāṅkarācārya persecuted Buddhists in Nepal and forced the Bhikshunis to get married. He is also said to have put an end to Buddhist control at the shrine of Paśupatināth. Afterwards, a Śaiva Nambudari Brahmin from Kerala, India was appointed the main priest at the shrine, which later became the tradition. The Śāṅkarācārya also forced practitioners to give up hypocrisy in the monkhood and celibacy. However, during that time Nepalese Buddhists lacked the ability to face philosophical and intellectual onslaughts of Śāṅkarācārya. His alleged visit is not yet historically proved.

Historians opine that Buddhism remained free from adversity in the Kathmandu valley, but the Buddhists of Nepal were unable to make any substantial progress during that period in spite of the fact that Buddhism had a favourable environment in which to flourish. Over the course of time, Vajrayāna Buddhism became the dominant form of Buddhism in Nepal. The ancient inscriptions found in Tyāgal tole, Gokarna and Gorkhā make reference to the Vajrayāna tradition.

Buddhism continued to develop in Nepal throughout the medieval period. Vajrayāna Buddhism became very strong in this period, and Buddhist art, architecture, scholarship and Buddhist Sanskrit literature developed to the extent that Nepal became a center for Buddhist scholars and a storehouse of Buddhist

Sanskrit manuscripts. The medieval Buddhist art heritage of Nepal became world famous. In this way, Nepalese Buddhism has contributed a lot to human society.

Medieval inscriptions are numerous in Nepal. On the other hand Nepalese Buddhist manuscripts shed light on Buddhist history. The period was marked by the glorious tradition of Buddhist scholarship in Nepal. This period saw several other changes in Buddhism,. The Bhikshu Sangha vanished long ago from Nepal. Therefore, many aspects of Buddhist practice transformed into ritual practices. For this reason, Newār Buddhism has no celibate monks. Nonetheless, Buddhists boys have to undergo the initiation ritual to become a monk, which lasts from one to four days depending on the location of their residence. During this ritual, the participating boys are ordained as monks, but they return to the worldly society on the same day or on the fourth day depending on the tradition of the local Buddhist Newārs. They give up the life of monks. They are no longer monks in the real sense of the term. However, the Newār Buddhists claim to be the household monks. Thus, celibate monasticism has long been rejected in Newār Buddhism. It lays emphasis on rituals to philosophical studies and practices. As a matter of fact, no attention is paid to attain Bhumí and Pāramitā through practice. The tradition of studying philosophical texts was no longer maintained among Newār Buddhists. The Vajrācārya priests believe that the ritual itself accumulates merit. All of these developments in Nepalese Buddhism are the result of a medieval mindset. The end of the medieval period saw a marked degradation in Buddhist scholarship, which had a negative impact in the growth of Nepalese Buddhism particularly of the Vajrayāna tradition.

The development of Buddhist scholarship in Nepal has significant place in history of Buddhism. Nepal has produced eminent Buddhist scholars who not only established their names as Buddhist scholars in Nepal but also became famous in Tibet, China and India. They contributed to the making of Buddhist history, philosophical tradition, and literary development. The period of three hundred years from 11th to 14th century marked as the golden period of scholastic development in Nepal. However, historical evidence shows that scholastic tradition existed as early as the 6th century A.D. Nepal produced many renowned Buddhist scholars who were the Masters of Sutra, tantra, logic, Mādhyamaka, Caryā, philosophy, secret precepts and ritual. The Nepalese Pandits trained many prominent Tibetan scholars and Lotsabas.

The Turkish invasion of India in the 13th century also has certain role in the Buddhist activities in Nepal. The prominent Indian Buddhist scholars who were associated with Nālandā and Vikramśīla Mahāvihāra fled to Nepal to escape the Muslim invasion and persecution. Upon their arrival, they added many more Buddhist manuscripts to those already in Nepal. This had a direct impact on the growth of both scholarship and literary development. Consequently, Buddhist scholarship increased in Nepal, and Nepalese scholars became so popular that Nepal became a popular destination for Tibetans who went there for further training in various fields of Buddhism. The houses of the Newār Buddhist scholar were said to have become just like schools teaching Buddhist doctrine and tantra. Newār scholars thus had the opportunity to impart knowledge to the Tibetan mass. Later, most of the Tibetan disciples of the Newār Masters became great scholars of Buddhism in Tibet. This situation

certainly reflects the ability and scholarship of the Buddhist Newārs of Nepal. Newār Buddhist scholars in Patan and Kathmandu were very enthusiastic about teaching Buddhism to Tibetan disciples. The latter paid gold coins to the Nepalese *Gurus*, which was the only reason that provided them the opportunity to learn tantra, etc. from the Newār Gurus. The Newār scholars latter not only taught Buddhism, but also painstakingly translated Buddhist texts into Newāri and Tibetan . They also wrote Buddhist texts mainly on areas such as the Caryā and ritual books. Thanks to their activities that Nepal became a place of scholastic activity and a repository of Buddhist Sanskrit literature. They also made an invaluable contribution to Buddhist literary history in Nepal. The quality and critical ability of Nepalese Buddhist scholars is further attested by the fact that some of them were appointed to the position of Pandit (Professors) even at Nālandā and Vikramśīla monastic universities in India. This is regarded as the highest recognition of Newār scholars. Later on, the tradition of copying Buddhist texts became very popular in Nepal. The religious feelings and piety of the Buddhist laity and scholarly activities among the Newār Buddhists made Nepal a center of Buddhist learning.

Nepalese Buddhist manuscripts are mostly written in palm-leaf folios. Each manuscript contains introduction and textual details. The individuals possession of Sutra and Śāstra manuscripts and preservation at Vihāras became the part of history of the Newār people. The scholastic tradition of Nepal developed only due to the efforts of Buddhist Newārs.

As mentioned earlier, there were scholars of prominence in Nepal during the medieval period. The fact that Nepalese scholar Sanghaśri taught Kumārsambhava epic,

Sarasvatikathālangkāra Catuśāhasrika, Dandikokāvya and Chandraśāstra to the great Śākya Pandit Kungā Gyalchhen Sāngpo (Pandit Ānanda Dhoj Vajra) is a very good example of scholarly ability of the Newār Buddhist scholars and their thorough command on various Buddhist texts. The Newār Pandits have trained very famous Tibetan scholars like Rvā Lotsābā, Chāg Lotsābā, Gos Lotsābā, Mārpā Dopā, Klog Lotsābā, Mālgyo Lotsābā, Byun-gnas, Bāri Lotsābā and others. The Newār scholars had ample opportunity to interact with a large number of Tibetan disciples and other scholars due to their frequent visits to and fro Nepal. During such journeys, Tibetans used to stay at different Vihāras in Kathmandu for several days. The visiting Tibetans and local Newār Vajrācārya scholars had the opportunity to exchange ideas with each other. They also conferred upon Dekhā (initiation) to Tibetan aspirants on various occasions. In addition to such activities, the Newār Buddhist scholars also translated several Buddhist texts into Tibetan.

The scholastic tradition has glorified Nepalese society although the tradition was lost in the 14th century. The widespread ritual practice in Vajrayāna Vihāras and the transformation of celibate monasticism into married householder's life also led to the breakdown of Newār Buddhist scholarship. The ritual practice tended to continue in Newār Buddhism. Therefore, recitation of Sutras and hymns became dominant in the practice. However, the practice has nothing to do with the scholastic tradition.

The contribution of Nepalese scholars in the development of Tibetan Buddhism is noteworthy. Śilamañju started the tradition of going to Tibet for scholarly purposes. This tradition tended to continue for many centuries. Nepalese scholar

Buddhabhadra went to China in the 5th Century. He was one of the greatest Buddhist scholar that Nepal has ever produced. The contribution of Nepalese scholars of eminence such as Advayavajra, Mahākarunā, Vāgisvarakirti (Phamthin-pā) Kāyāśrī also helped to make Nepal the land of great Buddhist scholars.

After 14th century, Nepalese Buddhists did not bother to increase their knowledge of Buddhism through studies of doctrine and tantra. Consequently, the scholastic tradition, which had been in its golden days for couple of centuries gradually deteriorated. The Tibetans who once had great respect for Newār scholars due to their ability and knowledge started to describe them as 'Bodo' (dull) due to their abandonment of Buddhist scholarship. Very few scholars and artists were active until the 20th century. The Buddhist Newār society has changed to such extent that they have forgotten the glorious historical tradition. Those who were highly knowledgeable about Buddhist texts did not impart knowledge to other aspirants. Vihāras became ethno-centric. The idea that Tantra is esoteric also had negative impact on the overall growth and continuity of the Newār Buddhist tradition. This is the reason why Newār Buddhism has worked itself into a spiritual crisis. Comparing to the Vajrayāna tradition of Nepal, Tibetan Buddhism is more open and has made its secret tenets available to the outside world. The loss of the Newār tradition of scholarship is also mentioned in Tibetan classical texts.

In the beginning, Newār Buddhists studied tantra and doctrine from Siddhas and other Indian scholars, but they failed to institutionalize the learning tradition and the lineage of the *Gurus*. Nor did they continued the process of transmitting knowledge to other Nepalese disciples. Unlike Newār Pandits, Tibetan disciples of the Indian Siddhas established the lineage in

Tibet and handed over knowledge to disciples. The inability of Newār scholars to set up the lineage and impart knowledge to the local disciples was the major factor that led to degradation of Buddhist scholarship in Nepal.

In fact, the absence of celibate monasticism, lack of lineage and its continuity, ethno-centric attitude, and ritual transformation led to the degraded situation. On the other hand, absence of proper institutional education programme on part of the Vajrācāryas and at the same time, lack of emphasis on academic knowledge of Buddhism in the Newār society are drawbacks to any kind of revival movement.

Even the number of Buddhists who could read Sanskrit manuscripts has decreased drastically. Therefore, the decline of the religion and the learning tradition for the last six hundred years led Buddhist Newār to forget the glorious tradition and study of Buddhist manuscripts available in Newārī script. At present, the situation is such that there are very few Newār Buddhists who are concerned with the study of Buddhism. Although we may refer to them as scholars, they can not be compared with the medieval Newār scholars. Since the Buddhist Newārs are ethno-centric, no activities to promote religion or its enhancement are extended beyond the community. Because Nepal is a multi-ethnic society, non-Buddhist scholars of Buddhism may contribute to the academic development of Newār Buddhism. However, the activities of Newār Buddhists are devoid of the academic approach with some exceptions. Newār Buddhist society is ignorant of benefits that highly developed scholarship could bring to them. Not a single Newār Buddhist attempted to revive the tradition in later centuries. At the same time, it is funny to note that there are many who blame King Jayasthiti Malla and

the government of Nepal for suppression of Buddhism or something like that.¹ Nonetheless, Nepal deserves credit for preserving invaluable manuscripts for so many centuries.

Due to the great importance of Buddhist literature, many prominent foreign scholars collected hundreds of Buddhist manuscripts in Nepal and took them back to their countries. At present, Nepal's Buddhist manuscripts are preserved in India, Japan, England, France, Germany, Russia, Tibet and China, and are in public and private collections in Nepal. The National Achieve alone has hundreds of thousands of original manuscripts in its collection and on microfilm.

The great increase in the number of Buddhist manuscripts became possible in Nepal partly due to belief of the laity that copying and preserving religious manuscripts is the act of piety. Nepalese Buddhist manuscripts were used for political purposes in addition to religious ones.

Nepal's Buddhist Sanskrit manuscripts are preserved in Nepal and abroad. More than thirty catalogues of Nepalese manuscripts preserved elsewhere have been published both in Nepal and abroad. Those are very useful for scholars and the monk community alike.

The contribution of Nepalese Buddhism to regional Buddhism has been greatly appreciated. The Buddhist heritage of

¹ King Jayasthiti Malla is accused of introducing caste system in the Buddhist society also, which played greater role in degradation of Newār Buddhism. Similarly, the Rana rulers are presented as anti-Buddhist rulers by them because once they had expelled Theravada monks from Nepal. However, both of them can not be blamed. In fact, the Nepalese rulers always protected Buddhism although they were the Hindus.

Nepal is rich in tradition as well as rituals, but there are still many problems associated with it. Nonetheless, Nepal has always been a good place to study Sanskrit, Buddhism and Buddhist rituals. Rituals as well as art and architecture are better preserved in Nepal. The Vajrācāryas are qualified to perform Buddhist rituals. An effort is necessary to revive previous glory of Buddhism and preserve the Buddhist heritage of the Newārs.

Appendices

Appendix no 1

Daniel Wright's Collection of Nepalese Mss.

No.

- | | |
|------|--|
| 864 | Book of pictures |
| 865 | Divyāvadāna. |
| 866 | Aśtasāhasrikā Prajñāpāramitā, N.S. 129 |
| 867 | Daśabhumisvara. |
| 868 | Saptaśataka Prajñāpāramitā. |
| 869 | Bodhicaryāvatāra |
| 870 | Svayambhū Purānapanjikā. |
| 871 | Svayambhū Caityabhattacharakoddeśa. |
| 872 | Avalokiteśvara Gunakārandavyuha. |
| 873 | Himavatkhanda. |
| 874 | Manicudāvadāna. |
| 875 | Śuvarṇaprabhā. |
| 899 | Naipāliyadevatāstutikalyānapancavimśatika;
Bhadaracarimahāpranidhānarāja
Āryavṛitta
Saptabuddha Stotra. |
| 900 | Aśtamī Vrata Vidhānakathā |
| 901 | Tathāgataguhyaka. |
| 912 | Catalogue of the Library in the Palace at Kathmandu. |
| 913 | Bodhisattvāvadānakalpalatā. |
| 914 | Copy of an inscription from Svayambhū. |
| 915 | Sadharma Lankāvatāra. |
| 916 | Samādhirāja. |
| 917 | Gandavyuha. |
| 918 | Lalitavistara |
| 1032 | Saddharmapundarika. |
| 1039 | Nepalese astrological paper. |
| 1040 | Aphorisms of Chānakya. |
| 1041 | Abhidharma-kośa Vyākhyā. |
| 1042 | Two specimen pages of Lankāvatāra |
| 1049 | Parameśvara tantra |
| 1050 | Tibetan manuscript |

- 1104 Namasangiti and Sragdharā Stora of Aryatara.
 1105 White Yajurveda, one palm-leaf with accents,
 1106 Amaraśataka, one leaf.
 1107 Part of a hymn to Vishnu, one leaf.
 1108 Namasangiti tippani or Amrita Kanika A.D. 1392.
 1156 Hitopadeśa, one palm leaf.
 1160 Nepalese History (Hindu redaction).
 1161 Shishya Lekha Kāvya, palmleaf, N.S. 204
 1162 Dhatupātha, palmleaf N.S. 476
 1163 Aśtasāhasrikā Prajñāpāramitā, palmleaf.
 1164 Pancaraksā
 1267 Karanda-vyuha, prose, palmleaf.
 1268 Bālabodha, etc., 153 years old.
 1269 Shighrabodha.
 1270 Avalokiteśvara Gunakārandavyuha, poetical version, 105
 years old.
 1271 Vagiśvarapuja.
 1272 Sragdharastuti, with Newāri commentary, N.S. 904
 1273 Sugatāvadāna.
 1274 Dvavinśatyāvadāna Kathā.
 1275 Kārandavyuha, prose.
 1276 Pāpa parimocana.
 1277 Aparimitāyunāmadhāranimahāyāna Sutra.
 1278 Ādiyoga Samādhi.
 1279 Nispannayogābali, or Nishpannayogāmbara tantra.
 1280-1304 Tibetan manuscripts.
 1305 Pindapātravadāna.
 1306 Bodhisattvāvadānakalpalāta, N.S. 422
 1307-14. Tibetan manuscripts.
 1315 Saptavāra, N.S. 921 (A.D. 1802).
 1316 Puja Paddhati.
 1317 Prayers and mantras.
 1318 Aryatārābhattarakayānāma stotraśataka. XXXXXX
 1319 Chanda-maha-roshana-tantra (Ekaravira-tantra) N.S. 944
 1320 Adi-yoga-samadhi, A.D. 1838.
 1321 Karanda-vyuha, prose.

- 1322 Avalokiteshwara-guna-karanda- vyuha, poetry.
- 1323 Nama-sangiti, with Newāri translation, N.S. 979
- 1324 Saddhrma-pundarika.
- 1325 Pancha-raksha, N.S. 939
- 1326 Dhārani-sangraha, N.S. 839
- 1327 Dwavinshatyavadana-katha.
- 1328 Jataka-mala.
- 1329 Tathagata-guhyaka (Guhyasamājā).
- 1330 Karanda- vyuha, prose, N.S. 761
- 1331 Amara-kosha, part I.
- 1332 Nama-sangiti.
- 1333 Stotras of Machchhindra and songs of Buddha, A.D. 1828.
- 1334 Puja and stotra of Machchhindra (Bhimasena-puja).
- 1335 Prayer to Śākya Muni, Mahāyāna-sutra.
- 1336 Dharanis to Ushnisha-vijaya and Parna-shavari.
- 1337 Mantra of the Ashta-matrika.
- 1338 Ashta-matrika.
- 1339 Mahavastu.
- 1340 He-vajra-tantra, N.S. 962
- 1341 Suvarna-varnavadana.
- 1342 Survarna-prabhasa.
- 1343 Dhārani-sangraha.
- 1344 Amara-kosha.
- 1345 Kapisavadana.
- 1346 Buddhi-chanakya, with Newāri translation, N.S. 965
- 1347 Lokeshwara-parajika.
- 1348 Pratyangira, N.S. 937
- 1349 Navagraha-stotra, N.S. 962
- 1350 Chhando-manjari.
- 1351 Astrology, N.S. 982
- 1352 Mahakala-tantra. N.S. 985
- 1353 Nama-sangiti, with Newāri translation.
- 1354 Dhananjaya-nighanta. Palm-leaf, N.S. 572
- 1355 Vasundhara kalpa, palmleaf, N.S. 696
- 1356 Saptavara, N.S. 860 (A.D. 1740).

- 1357 Ashwaghosha-nandimukhavadana, N.S. 973
- 1358 Pratyangira.
- 1359 Bhimasena-ko patha.
- 1360 Parthiva-puja, V.S. 1869
- 1361 Dana-vakya, N.S. 977
- 1362 Sragdhara-stotra, with Newāri notes, N.S. 966
- 1363 Saraswata, N.S. 802 (A.D. 1682).
- 1364 Kalachakra-tantra, palmleaf, V.S. 1503
- 1365 Tathagata-guhyaka, N.S. 986
- 1366 Ashtami-vrata-mahatmya.
- 1367 Karuna-pundarika.
- 1368 Sukhavati- vyuha
- 1369 Chhando-'mrita-lata, N.S. 963
- 1370 Lalita-vistara. N.S. 967
- 1371 Kasi-khanda, part of the Skanda-purana.
- 1372 Nama-sangiti.
- 1373 Hitopadesa, N.S. 809
- 1374 Karanda- vyuha, prose, N.S. 993
- 1375 Mani-chudavadana.
- 1376 Durgati-parishodhana.
- 1377 Sugatavadana.
- 1378 Durgatiparisodhana.
- 1379 Stotras.
- 1380 Snatavadana.
- 1381 Kaushigha-viryotsahana-vadana.
- 1382 Yogambara-samadhi-pujapaddati, N.S. 964
- 1384 Durgati-parishodhana.
- 1385 Aparimitayur-nama-ma-hayanasutra, N.S. 779
- 1386 Avadāna-shataka.
- 1387 Buddha-charita-kavya, N.S. 950 (A.D. 1830).
- 1388 Gita-govinda-shataka, N.S. 738 (A.D. 1618).
- 1389 Gopichandra-nataka.
- 1390 Naishadha-kavya-tika, N.S. 850 (A.D. 1730).
- 1391 Mantra-muktavali.
- 1392 Shraddha-paddhati, Shaka 1725 (A.D. 1103).
- 1393 Krishna-puja-paddhati, V.S. 1130 (A.D. 1773).

- 1394 Champu-ramayana.
- 1395 Pancha-raksha, palmleaf, N.S. 508 (A.D. 1380).
- 1396 Raghuvansha-tika.
- 1397 Rudra-chintamani.
- 1398 Mani-chudavadana.
- 1399 Nolodaya-tika.
- 1400 Vasundhara-vrata-katha, N.S. 888 (A.D. 1786).
- 1401 Nandimukhashwa-ghosha N.S. 224 (A.D. 1804).
- 1402 Dhatu-patha, Shaka 1741 A.D. 1819).
- 1403 Tirtha-prabha
- 1404 Vajra-suchi, V.S. 1838 (A.D. 1781).
- 1405 Chaitya-pungala (ra), N.S. 734 (A.D. 1614).
- 1406 Kriya-kanda-kramavali, palmleaf, N.S. 10 (A.D. 890).
- 1407 Hitopadesha, palmleaf.
- 1408 Hitopadesha, in Newāri.
- 1409 Rama-nataka, palmleaf, N.S. 480 (A.D. 1360).
- 1410 Chikitsa-nibandha.
- 1411 Bhadrakalpavadana, N.S. 952 (A.D. 1832).
- 1412 Puja-khanda, N.S. 398 (A.D. 1278).
- 1413 Vidwan-moda-trangini, N.S. 948 (A.D. 1828).
- 1414 Shringabheri.
- 1415 Jataka-mala, N.S. 757 (A.D. 1637).
- 1416 Durgati-parishodhana.
- 1417 Naga-puja.
- 1418 Kathinavadana.
- 1419 Lokeshwara-shataka.
- 1420 Lokeshwara-parajika.
- 1421 Vajrasuchi.
- 1422 Saptabhidhanottara.
- 1423 Amoghapasha- lokeshwara-puja.
- 1424 manju-ghosha-puja.
- 1425-43 Tibetan manuscripts.
- 1444 Various prayers.
- 1445 Newāri songs.
- 1446 Puja.
- 1447 Dhārani (Shirshavijaya).

- 1448 Mantras.
- 1449 Mantras.
- 1450 Puja with mantras.
- 1451 Mantras.
- 1452 mantras.
- 1453 Eka-jata dharani.
- 1454 Mantras.
- 1455 Mantras.
- 1456 One leaf from a mantra.
- 1457-59 Tibetan manuscripts.
- 1460 Pancha-raksha.
- 1461 Prayer-cylinder.
- 1462 Gita-govinda, N.S. 892 (A.D. 1772).
- 1463 Sabha-tarangini.
- 1464 Ashtasahasrika-prajna-paramita, palmleaf, N.S. 5 (A.D. 885).
- 1465 Do. do., palmleaf, N.S. 3 (A.D. 883).
- 1466 Shushma-jataka, palmleaf.
- 1467 Ganda- vyuha.
- 1468 Swayambhu-purana.
- 1469 do, Sanskrit and Newāri
- 1470 Karavira-tantra, N.S. 932 (A.D. 1812).
- 1471 Bhadrachari.
- 1472 Vrishti-chintamani.
- 1473 Shasha-jatakavadana.
- 1474 Vaidya-jivana.
- 1475 Pancha-raksha, N.S. 802 (A.D. 1682).
- 1476 Pancha-raksha, Abhayankari-dharani, Tara-shstanama, Mahakalatantra, N.S. 911 (A.D. 1791).
- 1477 Para-tantra, N.S. 940 (A.D. 1820).
- 1478 Shiksha-samuchchaya.
- 1479 Brihaj-jataka, palmleaf, N.S. 666 (A.D. 1546).
- 1480 Mahāyāna-sutra.
- 1481 Samadhi-rajā, N.S. 915 (A.D. 1795).
- 1482 Ashokavadana, N.S. 895 (A.D. 1775).
- 1483 Vinaya-sutra, N.S. 901 (A.D. 1781).

- 1484 Vritta-ratnakara.
- 1485 Dhārani-sangraha, N.S. 797 (A.D. 1677).
- 1486 Vasundhara-kalpa, N.S. 841 (A.D. 1721).
- 1487 Ashtami-vrata-vidhana, N.S. 928 (A.D. 1808).
- 1488 Amara-kosha- palmleaf, N.S. 500 (A.D. 1380).
- 1533 Ashwaghosha-nandimukhavada.
- 1534 Naga-puja, N.S. 811 (A.D. 1691).
- 1535 Pinda-patravadana.
- 1536 Swayambhu-purana, N.S. 803 (A.D. 1683).
- 1537 Kapisavadana.
- 1538 Virakushavadana, N.S. 964 (A.D. 1844).
- 1539 Buddhi-ghanakya, Sanskrit and Parbatya, V.S. 1929 (A.D. 1851).
- 1540 Udyoga-parva, N.S. 787 (A.D. 1667).
- 1541 Raghuvansha-kavya, N.S. 827 (A.D. 1707).
- 1542 Virata-parva.
- 1543 Prajna-paramita (2500 shlokas), palmleaf.
- 1544 Prajna-paramita a larger work, with a note of *recitation*, N.S. 499 (A.D. 1379).
- 1545 Sheet of Tibetan writing.
- 1546 Maha-samvara-hridaya.
- 1547 nama-stotra.
- 1548 Nama-sangiti.
- 1549 Namashtottara- shataka.
- 1550 Pancha- maha-raksha- sutra.
- 1551 Maha-roshana-tantra.
- 1552 Dharanis.
- 1553 do.
- 1554 do.
- 1555 do.
- 1556 Sapta-shati, N.S. 703 (A.D. 1583), with beautiful brass covers.
- 1557 Shatpanchashika.
- 1576 Tibetan MS.
- 1577 A charm of seven letters.
- 1578 A charm written on birchbark.

- 1579 Tamil MS., palmleaf.
- 1580 Shambukavadana, palmleaf, N.S. 543 (A.D. 1423).
- 1581 Dharma-lakshmi samvada.
- 1585 Sumagadhavadana.
- 1586 Rashtrapalavadana, N.S. 781 (A.D. 1661).
- 1587 Shivarchana-chandrika.
- 1588 Devi-mahatmya, N.S. 789 (A.D. 1669).
- 1589 Vichitra-karnikavadana. N.S. 994 (A.D. 1874).
- 1590 Kalpa-drumavadana.
- 1591 Hitopedesha, book I, NS. 858 (A.D. 1738).
- 1592 Ratna-malavadana.
- 1593 Sāadhanā-mala, N.S. 939 (A.D. 1819).
- 1594 Tantrakhyana, N.S. 949 (A.D. 1829).
- 1595 Vaidyanga, medical, N.S. 832 (A.D. 1712).
- 1596 Ratnaguna-sanchaya, N.S. 950 (A.D. 1830).
- 1597 Bhagavad-gita and stotras, N.S. 694 (A.D. 1574).
- 1598 Avadāna-sangraha.
- 1599 Shiva-purana, Shaka 1504 (A.D. 1582).
- 1600 Mudra-rakshasa.
- 1601 Mudra-rakshasa in Parbatiya.
- 1602 Siddhanta-dipika.
- 1603 Vasishthavadana, N.S. 919 (A.D. 1799).
- 1604 Buddhi-chanakya, N.S. (862 (A.D. 1742).
- 1605 Kama-shastra.
- 1606 Naishadha-kavya, N.S. 777 (A.D. 1657).
- 1607 Lankavatara, N.S. 902 (A.D. 1782).
- 1608 Nepala-mahatmya.
- 1609 Bali-puja.
- 1610 Uposhadhavadana.
- 1611 Avadāna-shataka, N.S. 765 (A.D. 1645).
- 1612 Muhurta-chintamani.
- 1613 Mantra-chanakya N.S. 862 (A.D. 1742).
- 1614 Stotra-sangraha.
- 1615 Avadāna-mala, N.S. 923 (A.D. 1803).
- 1616 Kriya-yoga-sara, N.S. 807 (A.D. 1687).
- 1617 Guhya-samaja, N.S. 924 (A.D. 1804).

- 1618 Dashabhumishwara, N.S. 916 (A.D. 1796).
- 1619 Betal-pachisi, Sanskrit and Newāri, N.S. 795 (A.D. 1675).
- 1620 Ratna-malavadana.
- 1621 Himavat-khanda.
- 1622 Aparimitayu.
- 1623 Sarya-durgati- parishodhana, N.S. 820 (A.D. 1700).
- 1624 Drona-parva.
- 1625 Ashtasahasrika- prajna-paramita N.S. 948 (A.D. 1828).
- 1626 Prajnaparamita part 1
- 1627 Prajnaparamita part 3
- 1628 Prajnaparamita part 5.
- 1629 Prajnaparamita part 1.
- 1630 Prajnaparamita part 2.
- 1631 Prajnaparamita part 3.
- 1632 Prajnaparamita part 4, N.S. 923 (A.D. 1803).
- 1633 Prajnaparamita part 5.
- 1634 Kirti-pataka, N.S. 772 (A.D. 1652).
- 1635 Vasundhara-vrata, N.S. 835 (A.D. 1685).
- 1636 Ratnamala.
- 1637 Bhagavata-purana, N.S. 884 (A.D. 1764).
- 1638 Vrihach-chankya, N.S. 802 (A.D. 1682).
- 1639 Amara-kosha, N.S. 802 (A.D. 1682).
- 1640 Siddhanta-sara.
- 1641 Sangita-talodaya, N.S. 783 (A.D. 1663).
- 1642 Shuddha-dipika.
- 1643 Ashtasahasrika- prajna paramita, palmleaf, N.S. 135 (A.D. 1015).
- 1644 Pancha-maha- raksha- sutra.
- 1645 Shivadharma- tantra, palmleaf, N.S. 259 (A.D. 1139).
- 1646 Kuladatta-panjika-kriya-sangraha, palmleaf.
- 1647 Pancha-raksha, palmleaf.
- 1648 Sāadhanā-mala, palmleaf, NS. 226 (A.D. 1106).
- 1649 Siddhi-sara, palmleaf, N.S. 532 (A.D. 1412).
- 1650 Amara-kosha, palmleaf.
- 1651 Amara-kosha, palmleaf.
- 1652 Vaidyanga, medical palmleaf.

- 1653 Tattwa-sangraha, palmleaf.
 1654 Saraswati, palmleaf,
 1655 Betala-Pachisi, palmleaf and paper]
 1656 Pancha-raksha, palmleaf, N.S. 518 (A.D. 1398).
 1657 Chandra-vyakarana, palmleaf.
 1658 Nishka-nataka, palmleaf.
 1659 Raja-nitisara, palmleaf, N.S. 621 (A.D. 1501).
 1660 Jyotisha. Vyakarana, etc., palmleaf.
 1661 Amara-kosha, palmleaf.
 1662 Sahasrapramardana-mahayanasutra, Maha-shitavati, Mahamayuri-vidya, palmleaf.
 1663 Sara-sangraha, palmleaf, N.S. 549 (A.D. 1429).
 1664 Treatise on religious customs, palmleaf, N.S. 520 (A.D. 1400).
 1665 Jyotisha, palmleaf, N.S. 577 (A.D. 1457).
 1666-1678 Tibetan manuscripts.

Still Unnumbered

- a Unsorted fragments of Naishada-charita and other manuscripts.; palmleaf.
 b Unsorted fragments of Bhadrachari- pranidhana, Chaitya-pungala, and other manuscripts; palmleaf.
 c Leaves containing alphabets and lists of numerals, in the hand-writing of Pandit Gunanand.

Following manuscripts. are also listed as numbered.

- 1 Sadharma-pundarika. palm-leaf, N.S. 159 (A.D. 1039).
 2 Sadharma-pundarika. palmleaf.
 3 Sadharma-pundarika, palm-leaf, N.S. 185 (A.D. 1065).
 4 Amara-kosha, palmleaf, N.S. 500 (A.D. 1380).
 5 Sāadhanā-mala, palmleaf.
 6 Karanda-vyuha, N.S. 754 (A.D. 1634).
 7 Pancha-raksha. palmleaf, N.S. 16 (A.D. 896)
 8 Megha-sutra, palmleaf, N.S. 494 (A.D. 1374)
 9 Vasundhara-kalpa, palmleaf, N.S. 212 (A.D. 1092).
 10 Hiranya-saptaka, N.S. 235 (A.D. 1195).
 Kurukulla-kalpa, N.S. 299 (A.D. 1179).
 Abhisheka-vidhi, N.S. 560 (A.D. 1440).

- Vyakarana (two small manuscripts.). Chandra-vyakarna, N.S. 532 (A.D. 1412). Palmleaf.
- 11 Yudha-jayarnava, N.S. 566 (A.D. 1446).
Anga-vidya-jyotisha.
Varahamihira-krita-jyotisha. Palmleaf.
- 12 Ashtasahasrika-prajna-paramita, palmleaf, N.S. 285 (A.D. 1165).
- 13 Shiva-dhana; Shiva-dharma-sangraha; Vrisha-sara-sangraha; Dharma-putrika-tantra. Palmleaf.
- 14 Haragauri-nataka, Sanskrit and Parbatiya by Raja Jagajjyotir Malla, N.S. 749 (A.D. 1629).
Jyotisha, palmleaf.
- 15 Kuladatta-panjika-kriya sangraha; Yogini-puja-vidhi; Stotra; Dakini-jala-samvara-tantra; Jyotisha; Bali-mala. Palmleaf, N.S. 583 (A.D. 1463).
- 17 Amara-kosha, with Parbatiya translation, palmleaf, N.S. 506 (A.D. 1386).
- 18 Panchakara; Guhyavali-vritti; Yoga-ratna-mala. Palmleaf, N.S. 37-39 (A.D. 917-919).
- 19 Nama-sangiti-tika, palm leaf, N.S. 570 (A.D. 1450).
- 20 Pancha-raksha, palmleaf, N.S. 509 (A.D. 1389).
- 21 Bodhisattva-yogasthana, palmleaf.
- 22 Vairavali-tantra, palmleaf, N.S. 549 (A.D. 1429).
- 23 Guhya-pitha-tantra, palmleaf.
- 24 Vyakarana-tika, palmleaf.
- 25 Deva-lakshana, N.S. 399 (A.D. 1279); Pratima-lakshana, Khadga-puja. N.S. 391 (A.D. 1271). Palmleaf.
- 26 Vaidyanga, medical, palmleaf, N.S. 396 (A.D. 1276).

Appendix : 2

Hodgson Collection at the Royal Asiatic Society, London

1. Ashtasahasrika Prajñāpāramitā- Complete in thirty-two chapters. 204 palm leaves. 22¹/₂ in. Six lines in a page. Old.
2. Ganda-vyuha- 289 palm leaves. 22¹/₂ in. by 2 in. Six lines in a page.

3. Dasabnumisvara- 137 leaves. $14\frac{1}{2}$ in. by 3 in. Five lines in a page. Modern MS.
4. Samadhiraja- 219 leaves. $13\frac{1}{2}$ in. by $3\frac{1}{2}$ in. Six lines in a page. Dated Samvat 920 (A.D. 1300).
5. Saddharmalankavatara- Mayayanasutram - 157 leaves. $14\frac{1}{2}$ in. by $3\frac{1}{4}$ in. Six lines in a page. Modern MS.
6. Sadharmapundarika - 174 leaves. 17 in. by 3 in. Six lines in a page. Modern.
7. Lalitavistara- 320 leaves. $15\frac{1}{4}$ in. by 3 in. Six lines in a page. Dated Samvat 875 (A.D. 1755).
8. Suvarnaprabhasa -86 leaves. 11 in. by $3\frac{1}{4}$ in. Eleven lines in a page. Dated Samvat 933 (A.D. 1813).
9. Mahavastuavadanam - 360 leaves. 17 in. by $3\frac{1}{2}$ in. Six lines in a page. Dated Samvat 942.
10. Ratnapariksha by Buddhahatacharya - 35 leaves. 13 in. by $2\frac{1}{2}$ in. Dated Samvat 764 (A.D. 1644). (A treatise on gems and precious stones etc.).
11. Sarvakatadanavadanam- 20 leaves. $10\frac{1}{2}$ in. by $2\frac{1}{2}$ in. Five lines in a page. Dated Samvat 916 (A.D. 1796). Wanting fol. 18.
12. Sugatavadanam - In twelve chapters. 85 leaves. 12 in. by $2\frac{1}{4}$ in. Five lines in a page. Modern MS.
13. Bodhicharyavatara- In ten parichhedas. 47 palm leaves. $12\frac{1}{2}$ in. by $1\frac{3}{4}$ in. Five lines in a page. Old. The shape of the figures and of some letters is very peculiar.
14. Asvaghosha- Nandimukha- Avadanam (Vasudharavratam)- 52 leaves. $11\frac{1}{2}$ in. by $3\frac{1}{2}$ in. Six lines in a page. Modern MS. Very incorrect.
15. Uposhadhavadanam and Doshanirnayavadanam-22 leaves. $14\frac{1}{2}$ in. by 3 in. Five to seven lines in a page. Modern Foll. 1-14, 16 and 22 have been supplied by a later hand.
16. Syama- Jataka and Kinnari-Jatakam- 39 leaves. $14\frac{1}{2}$ in. by $3\frac{1}{2}$ in. Seven lines in a page. Modern.
17. Svayambhupuranam - 20 leaves. 13 in. by $2\frac{1}{4}$ in. Six lines in a page. Dated Samvat 771 (A.D. 1651).

18. Maha-Svayambhupuranam- In eight adhyayas, corresponding with the chapters of the preceding work. 173 leaves, numbered 1-69, 90-193. 18 in. by $4\frac{1}{2}$ in. Six lines in a page. Modern writing.
19. Gunakarandavyuha- 205 leaves. $16\frac{1}{2}$ in. by 3 in. Five lines in a page. Dated Samvat 927 (A.D. 1807).
20. Sukhavativyuha-Mahayanasutram- 65 leaves. $10\frac{1}{2}$ in. 3 in. Five or six lines in a page. Dated Samvat 934 (A.D. 1814).
21. Karunapundarika-Mahayanasutram- 204 leaves. 14 in. by $3\frac{1}{4}$ in. Six lines in a page. Dated Samvat 916 (A.D. 1796).
22. Chaityapungava - 12 leaves, paged 12 to 34. 13 in. by 3 in. Five lines in a page.
23. Madhyama- Svayambhupurana (7 thus outside), or (?) thus outside), or (?) Svayambhuddesa- In ten chapters, 107 leaves. $13\frac{1}{4}$ in. by $3\frac{1}{4}$ in. Five lines in a page. Modern writing.
24. Karandavyuha-Mahayanasutram- 138 leaves. $10\frac{1}{4}$ in. by 3 in. Five lines in a page. Modern writing.
25. Vadikavadanam and Gandharvikavadanam- 31 leaves. $11\frac{1}{4}$ in. by $3\frac{1}{4}$ in. Six lines in a page. Modern writing.
26. Punyaprotsahanam (?) - 24 leaves. $10\frac{1}{2}$ in. by 4 in. Six to eight lines in a page. Dated Samvat 905 (A.D. 1785)
27. Dvavisati- (punyotsaha-) avadanam - 108 leaves. 13 in. by $2\frac{1}{4}$ in. Six lines in a page. Written in the latter part of last century.
28. Lokesvarasatakam by Vajradatta- 26 leaves. 9 in. by $2\frac{1}{4}$ in. Five lines in a page. Dated Samvat 764 (A.D. 1644).
29. Sragdharastrotam with Tika. - Thirty-seven sections. 39 leaves. $7\frac{1}{4}$ in. by $3\frac{1}{4}$ in. Five lines in a page. Modern writing.
30. Stotrasangraha- 14 leaves. $8\frac{1}{4}$ in. by $2\frac{1}{4}$ in. Five or six lines in a page. Modern writing.
31. Bhadrakalpavadana- Stotrasangraha- 46 leaves in one continuous roll, the writing covering 69 pages. $7\frac{1}{4}$ in. by $3\frac{1}{2}$ in. Six lines in a page. Modern writing.
32. Ekavissatistotram (Tarastotram) - 4 leaves. 9 in. by 3 in. Five lines in a dpage. Modern writing.

33. Bhadracharipranidhanam- In 56 (757) couplets. 7 leaves. 10 in. by 3 in. Six or seven lines in a page. Dated N.S. 942 (A.D. 1822).
34. Namasangiti-tika, entitled Gudhapada- In Fifteen chapters, 180 palm leaves. 12 in. by $2\frac{1}{4}$ in. Seven lines in a page. Old. Some pages are sadly defaced.
35. Namasangiti-tippani, entitled Amritakanika- Another commentary on the same work and other treatises. 62 leaves, numbered 7-55, 66-78. 12 in. by 2 in. Ten lines in a page. Very minutely written about the end of last century.
36. Bhairavapradurbhava-natakam- 115 leaves. $11\frac{1}{4}$ in. by 6 in. Ten lines in a page. The first leaf is missing.
37. Samputodbhava- In eleven *kalpas*, each in four prakarnas. 127 palm leaves. $12\frac{1}{2}$ in. by $1\frac{3}{4}$ in. Five lines in a page. Old.
38. Samvarodaya-mahatantram. In 33 patalas. 94 leaves. $11\frac{1}{2}$ in. by $3\frac{1}{2}$ in. Five lines in a page. Modern writing.
39. Yogambaratantram -27 leaves. 10 in. by 3 in. Five lines in a page. Modern and careless writing.
40. Dvattrimastkalpa-mahatantraraja- Two Chapters (kalpas) only. viz. the Hevajra and Dakinijasamvara-mahatantram. 48 leaves. 12 in. by 3 in. Six lines in a page. Modern writing.
41. Krishnayamaritantra-tika- In fifty- four patalas. 182 leaves. 13 in. by $2\frac{1}{2}$ in. Five lines in a page. Modern handwriting.
42. Kriyapanjika, by Kuladatta- In three prakarnas. 46 leaves. 11 in. by $3\frac{1}{4}$ in. Seven lines in a page. Oldish. (341).
43. Tattvajnanasamadhi-tippani, Incomplete at the end. 8 palm leaves. $12\frac{3}{4}$ in. by $1\frac{3}{4}$ in. Six lines in a page. Old.
44. The Aparardha of the Guhyasamājā- In fifteen patalas. 121 leaves. $10\frac{1}{2}$ in. by $3\frac{1}{2}$ in. Six or seven lines in a page. Modern careless handwriting.
45. Pindapatravadanakatha- 9 leaves. $10\frac{1}{2}$ in. by $2\frac{1}{4}$ in. Five lines in a page. Modern.
46. Ekallviratantram (Chandamaharosnanatantram) In twenty-five patalas. 50 palm leaves. $8\frac{1}{2}$ in. by 3 in. Seven or eight lines in a page. Old.

47. Mahakalatantram- In thirty patalas. 53 leaves. $10\frac{1}{2}$ in. by 3 in. Seven lines in a page. Dated Samvat 921 (A.D.1801).
48. Bhutadamaratantram- In twenty-six patalas. 57 leaves. 13 in. by $3\frac{1}{2}$ in. Five lines in a page. Modern writing.
49. Kalachakra- tantram. In five patalas. 180 leaves. $10\frac{1}{2}$ in. by 4 in. Six lines in a page. Modern writing.
50. Sarvadurgatiparisodhanam- 99 leaves. $8\frac{1}{2}$ in. by $2\frac{1}{4}$ in. Five lines in a page. Modern writing.
51. Durgatiparisodhani- Apparently part of the preceding work, though differing in the beginning. 31 leaves. 12 in. by 3 in. Five lines in a page. Dated Samvat 919 (A.D. 1799).
52. Tantraslokasangraha- 154 Slokas. 13 leaves. $10\frac{1}{4}$ in. by 3 in. Eight lines in a page. Oldish. Much worm-eaten.
53. Gitapustakam - A collection of 139 vernacular hymns, without title, the above designation being given on Mr. Hodgson's slip. 76 leaves (of which 1, 70, and 75 are missing). $8\frac{1}{4}$ in. by 3 in. Five lines in a page. Dated (after hymn 133) Samvat 825 (A.D. 1705).
54. Kankirna-tantram- 26 leaves (and three patrankas), $10\frac{1}{4}$ in. by $3\frac{1}{4}$ in. Seven lines in a page. Dated Samvat 944 (A.D. 1824).
55. Dhārani Sangraha- 240 leaves. $15\frac{1}{2}$ in. by 4 in. Six lines in a page. Dated Samvat 911 (A.D. 1791).
56. Pancharaksha- 152 leaves. 12 in. by $2\frac{1}{4}$ in. Five lines in a page. Dated Samvat 887 (A.D. 1767). Some leaves have been supplied by a more modern hand.
57. Pancharaksha - 40 leaves. 10 in. by $2\frac{1}{4}$ in. Five lines in a page. Oldish.
58. Vasudhara-dharani- 21 leaves. 14 in. by 3 in. Five lines in a page. Dated Samvat 759 (A.D. 1739).
59. A collection of Dharanis, called Saptavara on the wrapper. - 26 leaves $8\frac{1}{2}$ in. by $2\frac{1}{2}$ in. Five lines in a page. Oldish.
60. Grahamatrika- Identical with the last portion of the preceding MS. 13 leaves. $9\frac{1}{2}$ in. by $2\frac{1}{4}$ in. Five lines in a page. Dated Samvat 818 (A.D. 1698). (342).

61. Pratyangira-dharani- 14 leaves. $9\frac{1}{2}$ in. by 3 in. Five lines in a page. Written in the last century.
62. Manjusri-pratijna- 22 leaves. 10 in. by 3 in. Six lines in a page. Written A.D. 1835.
63. Satasahasri Prajñāpāramitā - The second Khanda, from the 12th to the 25th parivarta. 329 leaves. 15 in. by 7 in. 17-20 lines in a page. Modern.
64. Meghasutram- The 64th and 65th parivartas. 32 leaves. $11\frac{1}{2}$ in. by $2\frac{1}{4}$ in. Five lines in a page, Modern.
65. Adhivasanavidhi- Partly vernacular. 200 leaves. $12\frac{3}{4}$ in. by $3\frac{1}{2}$ in. Six lines in a page. Modern handwriting.
66. Prayogamukham- On the philosophy of grammar. 48 leaves. 11 in. by $3\frac{1}{2}$ in. Six or seven lines in a page. Dated Samvat 918 (A.D. 1798).
67. Anumanakhandam- 69 palm leaves. 12 in. by $2\frac{1}{4}$ in. Eight or nine lines in a page. Old.
68. Shadangayoga- tippani- 29 palm leaves. 12 in. by $2\frac{1}{4}$ in. Eight or nine lines in a page. Oldish.
69. Adikarmapradipa- 13 palm leaves (of which fol. 11 is missing). $12\frac{1}{2}$ in. by 2 in. Five lines in a page. Old. The date (in the reign of Devapala) is given at the end in letters. it requires some familiarity with the character to make out the writing.
70. Poshavidhanam-6 palm leaves. $11\frac{1}{2}$ in. by 2 in. Seven lines in a page. Old. Apparently formulas and invocations.
71. Aboratravatakatha- In slopaks. 8 leaves. 14 in. by 3 in. Six lines in a page. Written in the latter part of last century.
72. Balipujavidhi- On Tantric ceremonial. Partly vernacular. 4 leaves folded into one continuous roll. $7\frac{1}{4}$ in. Five lines in a page. Dated Samvat 980 (? 808).
73. Nishpannayogambali (Yogambaratantram) - 66 leaves. 12 in. by 3 in. Six lines in a page. Dated Samvat 944 (A.D. 1364).
74. Dravyagunasangraha - A treatise, in slokas, on various subjects connected with cookery and eating. 30 palm leaves. 12 in. by 1 in. Six lines in a page. Dated Samvat 484 (A.D. 1364).

75. Kamasastram- Vernacular. In thirteen parichhedas. 19 leaves. $13\frac{1}{4}$ in. by $2\frac{1}{4}$ in. Six lines in a page. Last century.
76. Astamivratamanatmyam- Vernacular (Newāri). 60 leaves. $8\frac{1}{2}$ in. by 3 in. Six lines in a page.
77. Mahapratyangiri-Mahavidyarajni-Dhārani- 21 leaves of blackened paper. 8 in. by $2\frac{1}{4}$ in. Five lines in a page, written alternately in yellow and white paint, there being three of the former and two of the latter.
78. Dhvajagrakeyura-Dhārani - 3 leaves. Size, paper, and handwriting as in the oreceding MS.
79. Collection of Dharanis- 21 leaves. Size, paper, and handwriting as in preceding manuscripts. Generally three white and two yellow lines in a page. Of. No.55.
80. Satasahasrika Prajñāpāramitā. These huge volumes had escaped the notice of Messrs. Cowell and Eggeling, but were found by Professor Bendall.

Appendix :3
Hodgson Mss. in the India Office Library by

1. Panchamaharakshasutra.
2. Sphotikavedya,
3. Kamaratna.
4. Tattvakaumudi (commentary on Maghakavya,
5. Suprabhastava.
6. Bhimesenanamadharani.
7. Vajraviramahakala mantrarahridayadharani,
Ganakamandana,
9. Pushyamahatmya.
10. Sarasangraha,
11. Syamarahasya,
12. Heravali.
13. Chaurapanchasika, with a commentary.
14. Lokanathasundarashtaka.
15. Sikhasamuchchaya.
16. Namashtottarasataka.
17. Durgatika
18. Bodhicharyavatara, by Santideva.
19. Avadanaataka (called Satakavadanakatha).
20. Saradatilaka.
21. Dharmasangraha
22. Vagvatitirthayatrakasa,
23. Gunakarandavyuha.
24. Sragdharastrotra.
25. Dasakrodhviradhyana.
26. Padmapanika stuti.
27. Pratyangirastrotra.
28. Astrology.
29. Alphabets.
30. Sragdharastotra

Appendix : 4
Hodgson Collection at Asiatic Society of Paris

1. Rakcha bhagavati Prathamakhanda
2. Rakcha bhagavati Divitiyakhandā
3. Rakcha bhagavati Tritiyakhanda
4. Rakshabhagavati Chaturthakhanda
5. Panchavimsatisahasrika
6. Svayambhupurana
7. Samputodbhavatantra
8. Kalchakratantra
9. Panchakrama
10. Panchakramatippani
11. Rachtrapalavadana
12. Sugatavadana
13. Bodhicharyavatara
14. Kapisavadana
15. Uposathavadana
16. Kathinavadana
17. Pindapatravādāna
18. Lokesvarasataka
19. Sringabheri
20. Lankavatara
21. Svayambhupurana mahatmya
22. Mahavastu Avadāna
23. Asokavadana
24. Jatakamala
25. Manichudavadana
26. Tchhandomritalata
27. Sumagadhavadana
28. Abhidhanottarottara

29. Vinayasutra
30. Avadapakalpalata
31. Suvarnavarnavadana
32. Ratnavadana
33. Saptakumarikavadana
34. Buddhacharitakavya
35. Sachchakratavadana svalpa
36. Sachchakratavadana vrihata
37. Bhutadamaratantra
38. Kriyasamuccayatantra
39. Sahakakropadesavadana
40. Dharmakocsvyakhya
41. Bhadrakalpavadana
42. Karunapundarika
43. Ahoratravratkatha
44. Sardulakarnavadana
45. Nagapuja
46. Dvavimsatyavadana
47. Nispannayogambaratantra
48. Ratnapariksha
49. Jvalavalitantra
50. Satavadana
51. Divyavadana
52. Sadhanamalatantra
53. Kalpadrumavadana
54. Kriyasamgrahatantra
55. Dasabhumisvara
56. Manjusriparajika
57. Vajrasattvaparakjika
58. Lokeshvaraparajika
59. Narmakalikatantra

60. Varahikalpatantra
61. Buddhoktasamsaramaya
62. Vasantatilakatantra
63. Virakusavadana
64. Vajrasuci

Mentioned by Cowell:

1. Gunakaranda Vyuha.
2. Gitapustaka Tantra.
3. Stotra Sangraha.
4. Samvarodaya Tantra.
5. Durgetiparisodhana.
6. Sukhavati Vyuha.
7. Tarasatanama.
8. Sragdhara.
9. Karvira Tantra.
10. Bhadracari Sloka.
11. Pancharaksha.
12. Mahakala Tantra.
13. Pratingira Dhārani.
14. Swayambhu Purāna.
15. Chaitya Pungava.
16. Dhārani Sangraha.
17. Karanda Vyuha.
18. Astasahasrika Prajñāpāramitā.
19. Gandavyuha.
20. Saddharmapundarika.
21. Lalitavistara.
22. Tahagataguhyaka.
23. Samadhiraja.
24. Suvarnaprabhasa.

Appendix : 5
Hodgson Collection at Bodleian Library

Karandavyuha Mahāyāna Sutra- 1428 A..D.

Gosringa Parvatasvayambhuchaityabhattacharakakoddesa -1796 A.D.

Ekallavira Tantra (Chandamaharoshana) - 1823A.D

Sukhavativyuha Mahāyāna Sutra - 1740 A.D.

Astahasrika Prajnaparmita - 1830 A.D. .

Dhārani and Avadāna. Dhārani

Kapisavadana N.S. 939

Pancharaksa - 12 century.

Lalitvistara - 18th Century

Appendix : 6
Hodgson Manuscripts at the Asiatic Society of Bengal

1. Abhidhanottara.
2. Abhidharmakosha- vyakhya.
3. Asokavadana.
4. Avadāna -sataka.
5. Aparimita-dharani.
6. Bhadrakalpavadana.
7. Bodhicharyavatara.
8. Bodhisattvavadana.
9. Bodhisattvadana-kalpalata.
10. Buddha- charita.
11. Buddhachanaka.
12. Chhandomrita-lata.
13. Chaitya-pungava. Chaitya- pungava
14. Dasabhumisvara.
15. Dhārani-mantra-sangraha.
16. Durgati-parisodhana.
17. Dvavimsatyavadana.
18. Dhvajagra-keyura Dhārani.
19. Ganapatihridaya or Dhvajagra-keyura.
20. Graha-matrika.
21. Gandavyuha.
22. Grahamatrikadharani.
23. Gunakarandavyuha
24. Gita Pustaka.
25. Himavat Khanda.

26. Kalyanamandira-stotra- tika.
27. Kalyana- pancha-vimsati.
28. Kalpa- avadana
29. Kriyasangraha.
30. Kriyasangraha-panchaka.
31. Kavikumaravadana.
32. Karandavyuha.
33. Kusajataka.
34. Kalpalatavadana.
35. Karunapundarika.
36. Kuttinyavadana.
37. Lankavatara.
38. Lalitavistara.
39. Lokesvara-sataka.
40. Mahavastavadana.
41. Manichudavadana
42. Manana Vedanta.
43. Mahakala tantra.
44. Mantravali.
45. Mahasahasrapramardini.
46. Mahamayuri.
47. Madhyamaka-vritti.
48. Nagapuja.
49. Nirghantumatrika.
50. Namasangiti.
51. Pancha-raksha-Mahapratisara-Kalpa.
52. Puja-paddhati, in 13 parts.

53. Prajñāpāramitā,
[in 5 parts complete Satasahasrika 100,000]
54. Prajñāpāramitā, in 3 parts (Nepalese)
55. Ashtasahasrika Prajñāpāramitā
56. Prajñāpāramitā tika.
57. Panchavimsati Prajñāpāramitā
58. Parnasavari.
59. Pindapatravadana.
60. Prasasti.
61. Pratyangiri.
62. Prayogamukha.
63. Ratnasalavadana.
64. Rudra-kalpavadana.
65. Sadharma-pundarika.
66. Sardula-karnavadana.
67. Samadhiraja.
68. Saptakumarikavadana.
69. Sringabheri.
70. Sringabheri-vratavadana.
71. Suchandravadana.
72. Sugatavadana.
73. Sukhavativyuha.
74. Suprabhata (Supravartastova).
75. Suvarnaprabhasha.
76. Svayambhū-purana.
77. Saptavara.
78. Satvavadana.

79. Sragdharavadana tika.
80. Sumagadhavadana.
81. Surya-prajnapati tika.
82. Suvarnavarnagavadana.
83. Swayambhu Purāna.
84. Sapta-vara.
85. Satyavadana.
86. Tarasatanama.
87. Tathagata-guhyaka.
88. Uposhadhavadana.
89. Ushnisha vijaya.
90. Vasundahra- vrata.
91. Vasundhara stotra satanama.
92. Vajravidarana.
93. Vajrasuchi.
94. Vinayasutra.
95. Vratavadanamala.
96. Virakusa avadana.

Appendix : 8

Hodgson Donation to College of Fort William

1. Prajnaparimita Satasahasrika
2. Prajñāpāramitā, in 18,000 verses Panchavimsati Sahasrika
3. Prajñāpāramitā, in 8,000 verses. Ashtasahasrika.
4. Gandavyaha.
5. Dasabhumisvara.
6. Lankavatara
7. Sadharmapundarika.

Suvarnaprabha

Svayambhupurana

10. Gunakarandavyuha.
11. Mahavastvavadana
12. Asokavadana
13. Bhadrakalpavadana
14. Jatakamala.
15. Manichudavadana
16. Dwavinsati Avadāna
17. Nandimukha Avadāna
18. Karunapundarika
19. Chhandomritalata
20. Sragdhara
21. Dharanimantrasangraha
22. Pratyangira.
23. Pancharaksha.

24. Pratyangira.
25. Pancharaksha.
26. Pratyangira.
27. Paranathanama.
28. Sugatavadana.
29. Sukhavativyuha
30. Kriyasangraha.
31. Suratnaratnakara.
32. Prayogamukha.
33. Bodhicharya
34. Magadhavadana.
35. Chaityapungava.
36. Pindapatravadaana.
37. Ganapatibridaya.
38. Nagapuja
39. Mahakalatantra.
40. Abhidharmottarottara.
41. Skandapurana.
42. Vinayasutra.
43. Kalpalatavadana.
44. Gitapustaka.
45. Stotrasangraha
46. Divyavadana.
47. Ratnapariksha
48. Suvarnadana (prabha)
49. Kalyana panchavimsatikastuti

50. Sringabheri.
51. Ratnamalavadan
52. Virakusavadana.
53. Virakusavadana
54. Kavikumaravadana.
55. Suchandravadana.
56. Uposhadhavadana.
57. Durgatiparisodhana.
58. Dharmakoshavyakhya.
59. Supravartasubha.
60. Kapisavadana.
61. Satyavadana.
62. Sapta kumarikavadana.
63. Sardulakarnavadana.
64. Sringabherivratavadana.
65. Kalpalatavadana.
66. Vajrasuchi

Appendix : 9

Cecil Bendall's Collection of Nepalese Manuscripts

1. Astasahasrika Prajñāpāramitā 1020 AD.
2. Astasahasrika Prajñāpāramitā 1020 AD.
3. Chandravakyakaraṇa
4. Karandavyūha 1196 AD.
5. Lalitvistara 1684 AD.
6. Lalitvistara 1684 AD.
7. Pancaraksā 1080 AD.
8. Pancaraksā
9. Saddharma pūdarika 1093 AD.
10. Vasudhara Dhāraṇī 15th Century
11. Fragment of prayers and rituals.

Appendix : 10

Buddhist Manuscript of Keśar Library

(only Buddhist manuscripts are listed with their serial)

5	Karandavyuha Sutra	
6	Dhārani sangraha	
7	Mahasahasra pramardaninamavidyarakṣi	
8	Pratyāṅgira	
18	Prajanāpāramitā	NS 748
37	Valimala/Sumatisimha	NS 668
41	Maha Megha sutra	NS 494
53	Dasakarma paddhati	
63	Kriyasamgraha	NS 211
87	Karvirayoga	NS 506
101	Vasudha dharani	
102	Astasahasrika Prajñāpāramitā	
103	-	
104	Pancaraksā	
105	do	
106	do	NS 524
107	do	NS 409
108	do	
109	Kriyasangraha	NS 336
110	Kriyasamuccaya	NS 511
111	Karandavyuha	NS 478

112	Karandavyuha	NS 737
113	Karandavyuha	
114	Vasudharanama dharani	NS 491
115	Suvarnaprabhas	
116	Pancha raksa	
117	Abhisamaya manjari	
118	Namasangiti	NS 242
119	Lankavatara	NS 873
120	Vajravarahikalpa	
121	Sarvatantranidana	NS 776
122	Manicudavadana	NS 905
123	Vicitrakarnikavadana	NS 941
124	Bodhicaryavatara	NS 300
125	Yogamvarasadhana vidhi	
126	Hevajratantra	NS 775
127	Bodhicaryavatara	incomplete.
128	Hevajratantratika	incomplete.
129	Balividhi	
130	Tatvajnanasamsiddhi incomplete	
131	Pratisthavidhi	
132	Mandalasamgraha	
133	Amritkarnika	
134	Catuspithapanjika	
135	Balisastra	
136	Aryaamoghpaśa	NS 481

- 137 Mrtyuvancana
 138 Devamanusyastutitika
 139 Vajrayoginisadhana
 140 Manjuvajrahastapuja
 141 Nagarjuna,Indrabhuti
 142 sarvakulatatvasiddhividhivistaratantra
 143 PrajnaparamitaIIIpart
 144 Svayambhupurana NS 988
 145 Svayambhupurana
 146 Jatakamala
 147 Kusavadana
 158 Avadanakatha NS 629
 159 Suprabharajajataka
 160 Bauddhasahitya
 410 Heruka
 Abhidhana tantra

 454 Balividhi

 43 Kurukulla tantra

 493 Bhadracarya NS 481
 494 Mritasugati yojana
 495 Hevajratippani
 516 Rastrapalapariprccha

 519 Bodhisattvavdana
 kalpalata

521	Yoginivijayastava	N.S 746
534	Karaviratantra	N.S. 978
545	Mahavastu Avadana	
563	Vajravarahikalpa	N.S 930
566	Pancaraksā	N.S. 599
575	Svayambhū Purāna	N.S. 963
576	Samvarodaya Tantra	N.S. 962
577	Durgatishodhana Samadhi	N.S. 845
591	Vasudharadistrotra	
659	Pancaraksā	N.S. 917
659	Pancavimsatisahasrika Prajñāpāramitā	
712	Pancaraksā	
714	Karandavyuha	
716	Mahasamvarodaya	NS 870
718	Pancavimsatisahasrika Prajñāpāramitā	
719	Samvarodayatantra	
720	Karandavyuha	N.S 845
725	Grahamatrikadharani	
731	Nairatmatantra	
732	Kriyasangraha	
742	Ekajatakālpa	
745	Vishvantarakatha	
757	Pancaraksā	
759	Yogamvara tantra	
762	Durgatiparishodhana	
766	Svayambhū Purāna	N.S. 802

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